

البروج

الإمام

أبي عبد الله محمد بن أبي بكر الزرعى الـمشقى
ابن قيم الجوزية
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Translation by:

محمد حسين
الخطيب

Starting with the name of the Most Merciful.

All Praise is for Allah (SWT) the Lord of All the Worlds and May his blessings be upon our Master Muhammad (SAW).

Many people wanted to read this book and there was an edition in 40 pages which was a small commentary on this Great book and it had many misleading things when i checked that book so i decided to translate this in English so that whoever wants to Read this can read it and benefit from this Great book.

May Allah make this benefical for us.

My Twitter Username (X app)

@Al_Floridian

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The first question is: Do the dead know the visits and greetings of the living or not? He said:

BisMillah

Ibn Abd al-Barr narrated that the Prophet said: There is no Muslim who passes by the grave of his brother whom he knew in this world and greets him, except that Allah restores his soul to him so that he may return his greeting. This is a text that he is in his presence and returns his greeting.

In the two Sahihs, it is narrated from him through various chains of transmission that he ordered the dead of Badr to be thrown into a well. Then he came and stood over them and called them by their names: "O so-and-so, son of so-and-so, and O so-and-so, son of so-and-so. Have you found what your Lord promised you to be true? Indeed, I have found what my Lord promised me to be true." So Umar said to him: "O Messenger of God, why are you addressing people who have become corpses?" He said: "By the One who sent me with the truth, you do not hear what I say better than they do, but they cannot respond."

It was proven from him, may God bless him and his family and grant them peace, that the dead person hears the sound of the sandals of those who are mourning him when they leave him.

The Prophet (peace and blessings of Allah be upon him) prescribed for his nation that when they greeted the people of the graves, they should greet them with the greeting of one who is addressing them. He would say, "Peace be upon you, abode of a people of believers." This is an address to one who hears and understands. If it were not for that, this address would be like addressing someone who is non-existent or inanimate.

The predecessors are unanimous on this, and there are many reports from them that the dead person knows that the living person visits him and is happy with him.

Abu Bakr Abdullah bin Muhammad bin Ubaid bin Abi Al-Dunya said in the Book of Graves, Chapter on Knowing the Dead by Visiting the Living

Muhammad bin Awn told us, Yahya bin Yaman told us, on the authority of Abdullah bin Sam'an, on the authority of Zaid bin Aslam, on the authority of Aisha, may God Almighty be pleased with her, who said: The Messenger of God said: There is no man who visits the grave of his brother and sits near him except that he finds comfort in him and returns to him until he rises.

Muhammad bin Qudamah Al-Jawhari narrated to us, Ma'n bin Isa Al-Qazzaz narrated to us, Hisham bin Saad narrated to us, Zaid bin Aslam narrated to us, on the authority of Abu Hurairah, may God Almighty be pleased with him, who said: If a man passes by the grave of his brother whom he knows and greets him, he will return the greeting and recognize him. But if he passes by a grave whom he does not know and greets him, he will return the greeting.

Muhammad bin Al-Husayn told us, Yahya bin Bastam Al-Asghar told us, Masma' told us, a man from the family of Asim Al-Jahdari told us, he said, I saw Asim Al-Jahdari in my dream two years after his death, so I said, Isn't he dead?

He said: Yes. I said: Then where are you? He said: By God, I am in a garden of the gardens of Paradise, me and a group of my companions, we gather every Friday night and morning with Bakr bin Abdullah Al-Muzani and we receive your news. I said: Your bodies or your souls? He said: No way, bodies have decayed, and only souls meet. I said: Do you know of our visit to you? He said: Yes, we know of it all Friday evening and Saturday until sunrise. I said: How is that and not on all the other days? He said: Because of the virtue and greatness of Friday.

Muhammad ibn al-Husayn told us, Bakr ibn Muhammad told us, Hasan al-Qassab told us, he said: I used to go out with Muhammad ibn Wasi' every Saturday morning until we reached the cemetery, so we would stop at the graves, greet them, and pray for them, then we would leave. One day I said: If only you would make this day Monday. He said: It has reached me that the dead know about their visitors on Friday, the day before it, and the day after it.

Muhammad told me, Abdul Aziz bin Abaan told us, Sufyan al-Thawri told us, he said, I was told on the authority of al-Dahhak that he said, "Whoever visits a grave on Saturday before sunrise, the dead person will know of his visit." So he was asked, "How is that?" He said, "Because it is Friday."

Khalid bin Khidash narrated to us, Jaafar bin Sulayman narrated to us, on the authority of Abu At-Tayyah, who said: Mutraf used to go out in the morning, and when it was Friday, he would set out at night. He said: I heard Abu At-Tayyah say: It has reached us that he used to light a light in his whip for him, so he came one night until he was at the graves of the people, and he was on his horse. The people of the graves saw each grave owner sitting on his grave, so they said: This is Mutraf who comes on Friday. I said: Do you know what Friday is among you? They said: Yes, and we know what the birds say on it. I said: What? They say, they said, they say, peace, peace

Muhammad ibn al-Husayn told me, Yahya ibn Abi Bakr told me, al-Fadl ibn Muwaffaq ibn Khal Sufyan ibn Uyaynah told me, he said: When my father died, I grieved for him with intense grief, so I used to visit his grave every day, then I stopped doing that for as long as Allah willed. Then I went to him one day, and while I was sitting at the grave, my eyes overcame me, so I slept and saw as if my father's grave had opened up and as if he was sitting in his grave, alone, his shroud covered, with the face of the dead. He said: It was as if I cried when I saw him. He said: O My son, what delayed you from coming to me? I said, "And you know of my coming." He said, "I have never come except that you know of it. You used to come to me, and I would feel comfortable with you and be happy with you, and those around me would be happy with your supplication." He said, "So I used to come often after that."

Muhammad told me, Yahya bin Bastam told me, Uthman bin Sawda Al-Tafawi told me, he said: His mother was one of the worshippers, and she was called a nun. He said: When she was dying, she raised her head to the sky and said: O my treasure.

And my provision and the one upon whom I depend in my life and after my death, do not forsake me at death and do not make me lonely in my grave. He said: So she died, and I used to go to her every Friday and pray for her and ask forgiveness for her and for the people of the graves. Then I saw her one day in my dream and said to her: O mother, how are you? She said: O my son, death is a severe tribulation, and I, praise be to God, am in a praiseworthy intermediate realm, where we spread out basil and use brocade and silk as pillows until the Day of Resurrection. So I said to her: Do you have a need? She said: Yes. I said: What is it? She said: Do not abandon what you used to do of visiting us and praying for us, for I am given the good news of your coming on Friday. When you return from your family, it will be said to me: O nun, here is your son who has arrived. So be happy and the dead around me will be happy with that.

Muhammad ibn Abdul Aziz ibn Sulayman narrated to us, Bishr ibn Mansur narrated to us, saying: When the time of the plague came, a man used to go to the cemetery and attend the funeral prayer. When evening came, he would stand at the door of the graveyard and say: May Allah comfort your loneliness, have mercy on your estrangement, forgive your wrongdoings, and accept your good deeds. He will not add more than these words. He said: So one night I spent the evening and returned to my family, and I did not go to the graveyard to supplicate as I used to supplicate. He said: While I was sleeping, a large group of people came to me, so I said: Who are you and what is it? What do you need? They said, "We are the people of the graves." I said, "What is your need?" They said, "You gave us a gift when you returned to your family."

I said, "What are they?" They said, "The supplications that you used to make?" I said, "Then I will return to that." He said, "So I have never left them after that."

Muhammad narrated to me, Ahmad bin Sahl narrated to me, Rushd bin Saad narrated to me, on the authority of a man, on the authority of Yazid bin Abi Habib, that Salim bin Umair passed by a graveyard while he was holding his urine and he was overcome with urination. One of his companions said to him, "Why don't you go down to these graves and urinate in one of their holes?" So he cried and then said, "Glory be to God! By God, I am ashamed of the dead as I am of the living. And if the dead were not aware of that, he would not be ashamed of it."

And more eloquent than that is that the dead person knows about the deeds of the living among his relatives and brothers. Abdullah bin Al-Mubarak said: Thawr bin Yazid told me, on the authority of Ibrahim, on the authority of Abu Ayyub, who said: The deeds of the living are presented to the dead. If they see something good, they rejoice and are happy, and if they see something bad, they say: O God, return it to me. And Ibn Abi Al-Dunya mentioned on the authority of Ahmad bin Abi Al-Hawari, who said: Muhammad, my brother, told me: Abbad bin Abbad entered upon Ibrahim bin Salih while he was in Palestine, and he said: Advise me. He said: How should I advise you? May God guide you. It has reached me that the deeds of the living... The living are shown to their dead relatives, so look at what is shown to the Messenger of God of your deeds. So Ibrahim cried until his beard was wet.

Ibn Abi Al-Dunya said: Muhammad bin Al-Husayn told me: Khalid bin Amr Al-Umawi told me: Sadaqah bin Sulayman Al-Ja'fari told us: I had a bad temper, then my father died, so I repented and regretted what I had neglected. He said: Then I slipped up and saw my father in a dream, and he said: O my son, how happy I was when you showed us your deeds, so we could compare them.

By the deeds of the righteous. When this woman came, I felt extremely ashamed of that, so do not disgrace me among the dead around me. He said: Then I used to hear him after that saying in his supplication at dawn, and he was my neighbor in Kufa: I ask You for a repentance in which there is no return and no houris, O Reformer of the righteous, O Guide of the misguided, and O Most Merciful of the merciful.

This is a chapter in many narrations from the Companions. Some of the Ansar, who were relatives of Abdullah bin Rawahah, used to say: "O God, I seek refuge in You from an action that would disgrace me." In the presence of Abdullah bin Rawahah, he used to say this after Abdullah was martyred.

It is sufficient in this regard to call the Muslim a visitor. If they were not aware of him, it would not be correct to call him a visitor. If the one being visited does not know about the visit of the one who visited him, it would not be correct to say that he visited him. This is what is reasonable regarding visitation among all nations. Likewise, greeting them also, for greeting someone who does not feel or know about the Muslim is impossible. The Prophet taught his nation, when they visit graves, to say, "Peace be upon you, O people of the abodes from among the believers." And the Muslims, and we, God willing, will join you. May God have mercy on those who have gone before us and you and those who will come after us. We ask God for well-being for us and for you.

This peace, address, and call is for an entity that hears, addresses, understands, and responds if the Muslim does not hear the response. And if a man prays near them, they see him, know his prayer, and envy him for that.

Yazid bin Harun said: Sulayman al-Taymi told us on the authority of Abu Uthman al-Nahdi that Ibn Sas went out to a funeral one day wearing light clothes and he reached a grave. He said: I prayed two rak'ahs and then leaned on it. By God, my heart was awake when I heard a voice from the grave: "Come to me, do not disturb me, for you are people who work and do not know, and we are people who know and do not work. For me to have two rak'ahs like yours is more beloved to me than such and such." This is known by the man leaning on the grave and his prayer.

Ibn Abi Al-Dunya said: Al-Husayn bin Ali Al-Ajli narrated to us: Muhammad bin Al-Salt narrated to us: Ismail bin Ayyash narrated to us: Thabit bin Salim narrated to us: Abu Qilabah narrated to us: I came from Ash-Sham to Basra, so I stopped at a place, purified myself, and prayed two rak'ahs at night. Then I placed my head on a grave and slept.

Then I woke up and saw the inhabitant of the grave complaining about me, saying: You have bothered me since last night. Then he said: You work and do not know, and we know but are not able to work. Then he said: The two rak'ahs that I prayed are better than... The world and what is in it. Then he said: May God reward the people of the world with good. Convey our greetings to them, for from their supplication a light as great as mountains enters upon us.

Al-Husayn Al-Ajli told me, Abdullah bin Numayr told us, Malik bin Mughul told us, on the authority of Mansur, on the authority of Zayd bin Wahb, who said: I went out to the cemetery and sat in it, and there was a man who came to a grave and leveled it, then he moved to me and sat down. He said: I said: Whose grave is this? He said: A brother of mine. I said: A brother of yours. He said: A brother of mine in Allah, whom I saw in a dream, so I said: So-and-so, may you live, praise be to Allah, Lord of the worlds. He said: I said it because being able to say it is dearer to me than the world and what is in it. Then he said: Have you not seen where They were burying me, and so-and-so stood up and prayed two rak'ahs, because I was able to pray them, which is more beloved to me than the world and everything in it.

Abu Bakr al-Taymi narrated to me, Abdullah bin Salih narrated to us, al-Layth bin Saad narrated to us, Hamid al-Tawil narrated to us, on the authority of Mutraff bin Abdullah al-Harshi, who said: We went out to the spring in its season, and we said: We will enter on Friday to witness it, and our way was to the graveyard. He said: So we entered, and I saw a funeral in the graveyard, and I said: If only I could seize the opportunity to witness this funeral and witness it. He said: So I withdrew to a side near a grave, and I performed two rak'ahs, which I shortened because I was not satisfied with their perfection, and I dozed off, and I saw the occupant of the grave speaking to me. He said: I prayed two rak'ahs and you were not satisfied with their perfection. I said: That was it. He said: You work and you do not know, and we are not able to work, for a rak'ah like your two rak'ahs is dearer to me than the entire world. I said: Who is here? He said: They are all Muslims and all of them have attained good. I said: Who is here better? He pointed to a grave. I said to myself: O God, our Lord, bring him out to me so I may speak to him. He said: A young man came out of his grave. I said: You are better than those here. He said: They have said that. I said: Then how did you attain that? By God, I do not see for you That age, so I say, I attained that through long Hajj and Umrah, jihad in the way of Allah, and work. He said, I was afflicted with calamities, so I was granted patience in them, and in that I excelled them.

And these visions, even if they are not valid on their own to prove such a thing, despite their abundance and the fact that none can count them except Allah, they have agreed on this meaning. And the Prophet said, "I see that your visions have agreed that it is in the last ten," meaning the Night of Decree. So if the visions of the believers agree on something, it is like the agreement of their narration of it and the agreement of their opinion on its approval or disapproval. And whatever the Muslims see as good, it is good with Allah, and whatever they see as bad, it is bad with Allah. However, we have not proven this on its own. The vision, but with what we mentioned of the arguments and other things

It has been proven in Sahih that the dead person feels comfortable with the mourners for his funeral after his burial. Muslim narrated in his Sahih from the hadith of Abd al-Rahman ibn Shamasah al-Mahri, who said: Amr ibn al-Aas was present when he was dying, so he cried for a long time and turned his face to the wall. His son began to say: What makes you cry, my father? Does he not associate partners with the Messenger of Allah in such and such? So he turned his face and said: The best thing we can count is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. I was on three levels. I saw myself, and no one was more severe. Hatred of the Messenger of Allah is from me, and I would not like to have been able to overpower him and kill him. If I had died in that state, I would have been among the people of Hell. When Allah put Islam in my heart, I met the Messenger of Allah and said, "Extend your hand so that I may pledge allegiance to you." He extended his right hand. I withdrew my hand. He said, "What is the matter with you, Amr?" I said, "I wanted to set a condition." He said, "You are setting a condition. What did you say? That he forgives me." He said, "Didn't you know that Islam destroys whatever came before it, that migration destroys whatever came before it, and that Hajj destroys whatever came before it? No one is dearer to me than The Messenger of Allah, and there is no one more majestic in my eyes than him, and I could not bear to fill my eyes with him out of reverence for him. If I were asked to describe him, I would not be able to, because I could not fill my eyes with him. If I died in that state, I would hope to be among the people of Paradise. Then things will come to us, and I do not know what my state will be in them. So when I sleep, let no mourner or fire accompany me. And when you bury me, make a sharp knife on the dirt, then stand around my grave for the amount of time it takes to slaughter a camel and distribute its meat, so that I may feel comfortable with you and see how I will respond to the messengers of my Lord. This indicates that the dead person feels comfortable with those present at his grave and is pleased with them.

It was mentioned from a group of the Salaf that they recommended that Surat Al-Baqarah be recited at their graves at the time of burial. Abdul Haq said: It is narrated that Abdullah bin Omar ordered that Surat Al-Baqarah be recited at his grave. Among those who saw that was Al-Mu'alla bin Abdul Rahman. Imam Ahmad used to deny that at first, as no trace of it reached him, then he changed his mind about that.

Al-Khalal said in Al-Jami', Book of Recitation at Graves: Al-Abbas bin Muhammad Al-Duri informed us, Yahya bin Ma'in informed us, Mubashar Al-Halabi informed us, Abd Al-Rahman bin Al-Ala bin Al-Lajlaj informed us, on the authority of his father, who said: My father said: When I sleep, put me in the grave and say: In the name of God and according to the Sunnah of the Messenger of God, and recite on the earth a Sunnah, and recite at my head the Opening of the Cow, for I heard Abdullah bin Omar say that. Abbas Al-Duri said: I asked Ahmad bin Hanbal. I said: Be careful in reciting at the grave. Something, so he said: No, and I asked Yahya Ibn Ma'in, and he told me this hadith.

Al-Khalal said: Al-Hasan bin Ahmad Al-Warraq informed me: Ali bin Musa Al-Haddad told me, and he was truthful. He said: I was with Ahmad bin Hanbal and Muhammad bin Qudamah Al-Jawhari at a funeral. When the dead person was buried, a blind man sat reading at the grave. Ahmad said to him: O man, reading at the grave is an innovation. When we left the graveyard, Muhammad bin Qudamah said to Ahmad bin Hanbal: O Abu Abdullah, what do you say about Mubashar Al-Halabi? He said: He is trustworthy. He said: I wrote from him. Something he said yes, so Mubashir informed me on the authority of Abd al-Rahman ibn al-Ala' al-Lajlaj on the authority of his father that he recommended that when he was buried, the opening and closing verses of Surat al-Baqarah be recited at his head. He said I heard Ibn Umar recommending that, so Ahmad said to him, then go back and tell the man to recite.

Al-Hasan bin Al-Sabah Al-Za'farani said: I asked Al-Shafi'i about reading at the grave, and he said: There is nothing wrong with it.

Al-Khalal narrated on the authority of Al-Sha'bi that he said: Whenever someone died among the Ansar, they would go to his grave and recite the Qur'an there. Abu Yahya Al-Naqid informed me that he heard Al-Hasan bin Al-Jarawi say: I passed by the grave of my sister and recited Surat Al-Mulk at it because of what is mentioned in it. Then a man came to me and said: I saw your sister in a dream saying: May Allah reward Abu Ali with goodness, for I have benefited from what he recited. Al-Hasan bin Al-Haitham informed me that he heard Abu Bakr bin Al-Atroush bin Bint Abi Nasr bin Al-Tammar say: A man came to his mother's grave on Friday and recited Surah Yaseen. He came one day and recited Surah Yaseen, then said: O Allah, if You have decreed a reward for this Surah, then make it for the people of these graves. When the following Friday came, a woman came and said: Are you so-and-so, son of so-and-so? He said: Yes. She said: A daughter of mine died, and I saw her in a dream sitting on the edge of her grave. I said: What made you sit here? She said: So-and-so, son of so-and-so, came to His mother's grave, so he recited Surat Yasin and made its reward for the people of the graves, so we were touched by the spirit of that or he forgave us or something like that.

In Al-Nasa'i and others, from the hadith of Muqal bin Yasar Al-Muzani, on the authority of the Prophet, he said: "Recite Surat Yasin at the graves of your dead." This may mean that it is meant to be recited over the dying person at his death, like his saying: "Teach your dead, 'There is no god but God.'" It may mean that it is meant to be recited at the grave, and the first is more apparent for several reasons.

The first is that it is similar to his saying: "Teach your dead to say, 'There is no god but God.'"

The second is that the dying person benefits from this surah because it contains monotheism, resurrection, and good tidings of Paradise for the people of monotheism, and the happiness of the one who dies upon it, with the words, "Oh, if only my people knew that my Lord has forgiven me and made me among the honored ones." So the soul is delighted by that and loves to meet God, and God loves to meet it. This surah is the heart of the Qur'an, and it has an amazing characteristic when recited by the dying person.

Abu al-Faraj bin al-Jawzi said: We were with our Sheikh, Abu al-Waqt Abd al-Awal, while he was in the context, and the last time we saw him was that he looked at the sky and laughed and said: "Oh, if only my people knew that my Lord has forgiven me and made me one of the honored ones." And he passed away .

Third: This is the practice of people, and their custom, both in the past and in the present, to recite “Ya Sin” when the dying person is in a state of mourning.

Fourth: If the Companions had understood from his saying, “Recite Surah Yasin” at the graves of your dead, that it should be recited at the grave, they would not have neglected it, and that was a common and well-known matter among them.

Fifth: His benefit from listening to it and his heart and mind being present while reciting it at the end of his life in this world is what is intended. As for reciting it at his grave, he will not be rewarded for that, because the reward is either for the recitation or for listening, and it is an action that has ceased from the deceased.

Al-Hafiz Abu Muhammad Abdul-Haqq Al-Ashbili translated this and said: He mentioned what came that the dead ask about the living and know their sayings and deeds. Then he said: Abu Omar bin Abdul-Barr mentioned from the hadith of Ibn Abbas from the Prophet: There is no man who passes by the grave of his believing brother whom he knew and greets him except that he recognizes him and returns his greeting. This hadith is narrated by Abu Hurairah with a chain of transmission traceable to the Prophet. He said: If he does not know him and greets him, he returns his greeting.

He said: It is narrated from the hadith of Aisha, may God be pleased with her, that she said: The Messenger of God said: There is no man who visits the grave of his brother and sits by it except that he finds comfort in it until he rises.

Al-Hafiz Abu Muhammad provided evidence in this chapter with what Abu Dawud narrated in his Sunan from the hadith of Abu Hurayrah, who said: The Messenger of God said: No one greets me except that God restores my soul until I return his greeting. He said: Sulayman bin Nu`aym said: I saw the Prophet in a dream and I said: O Messenger of God, are these the ones who come to you and greet you? Do you understand them? He said: Yes, and I respond to them. He said: And he used to teach them to say when they entered the graves: Peace be upon you, people of the abode. The hadith said: This indicates that the dead person knows the greetings of those who greet him and the prayers of those who pray for him.

Abu Muhammad said, and it is mentioned on the authority of Al-Fadl bin Al-Muwaffaq, he said: I used to visit my father's grave time after time, and I did so more than that. One day I witnessed a funeral in the cemetery in which he was buried, so I hurried to do something and did not come to him. Then, at night, I saw him in a dream, and he said to me: O my son, why do you not come to me? I said to him: O my father, and you know about me when I come to you. He said: Yes, by God, O my son, I will not cease to look at you when you come out of the bridge until you reach me and sit near me, then you get up, and I will not cease to look at you until you cross the bridge.

Ibn Abi Al-Dunya said: **Ibrahim bin Bashar Al-Kufi** told me: **Al-Fadl bin Al-Muwaffaq** told me, and he mentioned the story.

It was authenticated on the authority of Amr bin Dinar that he said: No dead person dies except that he knows what will happen to his family after him, and that they will wash him and shroud him, and that he looks at them.

It was authentically reported on the authority of Mujahid that he said: A man is given glad tidings in his grave of the righteousness of his children after him.

This is also indicated by what people have done in the past and up until now.

From the prompting of the dead in his grave, and if it were not for the fact that he hears that and benefits from it, there would be no benefit in it and it would be in vain. **Imam Ahmad**, may God have mercy on him, was asked about it and he approved of it and provided evidence for it with action.

A weak hadith is narrated in it, mentioned by al-Tabarani in his Mu'jam, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: When one of you dies and you level the earth over him, let one of you stand at the head of his grave and say: O so-and-so, son of so-and-so, for he hears but does not respond. Then let him say: O so-and-so, son of so-and-so, a second time, for he will sit up straight. Then let him say: O so-and-so, son of so-and-so, and he will say: Guide us, may God have mercy on you, but you do not listen. Then he will say: Mention what you left of this world with, the testimony that there is no god but God and that Muhammad is the Messenger of Allah, and that you are pleased with Allah as your Lord, Islam as your religion, Muhammad as your Prophet, and the Qur'an as your Imam. Then Munkar and Nakir will each step back and say, "Let us go. What will make us stay here with this one?" He has been taught his argument, and Allah and His Messenger will be his arguments before them. Then a man said, "O Messenger of Allah, what if he does not know his mother?"

He said, “He attributes him to his mother, Eve.”

Even if this hadith is not proven, the fact that it has been acted upon in all countries and eras without any denial is sufficient to act upon it. Allah, the Exalted, has never made it a custom that a nation that covers the east and west of the earth, and she is the most perfect of nations in intellects and the most abundant in knowledge, is able to address someone who does not hear or understand, and she approves of that, and no one among them denies it. Rather, the first one establishes it for the last one, and the last one follows the example of the first one. If it were not for the fact that the one being addressed hears, that would be like addressing dust, wood, stone, and the non-existent. And even if one person approves of this, all scholars agree. His ugliness and disapproval

Abu Dawud narrated in his Sunan with an acceptable chain of transmission that the Prophet, may God bless him and grant him peace, attended the funeral of a man. When he was buried, he said, “Ask your brother for reward, for he is now asking.” He was informed that he would ask at that time, and when he was asking, he would hear the prompting.

It was authentically reported from the Prophet, may God bless him and grant him peace, that the dead hear the sound of their sandals when they turn away. Abdul Haqq narrated from some of the righteous people that he said: A brother of mine died and I saw him in a dream. I said: O brother, what was your state when you were placed in your grave? He said: A comet came to me with a meteor of fire. Had it not been for a supplicant who supplicated for me, I would have perished.

Shabib bin Shaiba said: My mother advised me when she was dying, saying: O my son, when you bury me, stand at my grave and say: O Umm Shabib, say: There is no god but God. So when I buried her, I stood at her grave and said: O Umm Shabib, say: There is no god but God.

Allah, then she turned away. When it was night, I saw her in a dream and she said, “O my son, you almost perished had it not been for the fact that you saved me. There is no god but Allah. You have kept my advice, O my son.”

Ibn Abi Al-Dunya mentioned on the authority of Tamadhar bint Sahl, the wife of Ayyub bin Uyaynah, who said: I saw Sufyan bin Uyaynah in a dream and he said: May God reward my brother Ayyub with good on my behalf, for he visits me often and he was with me today. Ayyub said: Yes, I was present at the grave today, so I went to his grave.

It was authenticated on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Shahr bin Hawshab, that Al-Sa'b bin Jaththama and Awf bin Malik were brothers. Sa'b said to Awf, "O brother, whoever of us dies before the other, let them appear to him." He said, "Or is that possible?" He said, "Yes." So Sa'b died and Awf saw him in a dream as if he had come to him. He said, "I said, "O brother?" He said, "Yes." I said, "What did he do to you?" He said, "He forgave us after the calamities." He said, "And I saw a black spot on his neck." I said, "O brother, what is this?" He said, "Ten dinars that I borrowed from so-and-so the Jew, and they are in..." My horn, so give it to him, and know that my brother, nothing has happened in my family after my death except that its news has reached me, even a cat of ours died a few days ago, and know that my daughter will die in six days, so treat her kindly. When morning came, I said, "Indeed, in this is a sign." So I went to his family, and they said, "Welcome, Aouf. Is this how you treat the inheritance of your brothers? You have not come near us since Sa'b died." So I went and made excuses as people make excuses, so I looked at the horn, took it down, and took out what was in it, and I found the bag that In it were dinars, so I sent them to the Jew and said: Did you owe Sa'b anything? He said: May God have mercy on Sa'b, he was one of the best companions of the Messenger of God, may God bless him and grant him peace. It is his. I said: Tell me. He said: Yes, I lent him ten dinars, so I threw them to him. He said: By God, they are in their original form. I said: This is one.

He said: I said: Did something happen to you after a difficult death? They said: Yes, such and such happened to us. He said: I said: Mention it. They said: Yes, a cat died a few days ago. I said: These are two.

I said, "Where is my niece?" They said, "She is playing." So I brought her and touched her, and she was sick with a fever. I said, "Treat her kindly." She died within six days.

This is from the understanding of Awf, may God have mercy on him, who was one of the Companions, as he carried out the will of Al-Sa'ib bin Jaththama after his death and knew the truth of his words through the evidence that he had been told that the dinars were ten and were in the horn. Then he asked the Jew and his words matched what was in the dream, so Awf was certain of the truth of the matter, so he gave the Jew the dinars. This is an understanding that only befits the most knowledgeable and learned of people, and they are the Companions of the Messenger of God, may God bless him and grant him peace. Perhaps most of the later scholars deny this and say, "How could Awf have permitted that?" He transfers dinars from Saab's estate, which belongs to his orphans and heirs, to a Jew in a dream.

Similar to this from the jurisprudence that He singled them out from the rest of the people is the story of Thabit bin Qais bin Shammas. It was mentioned by Abu Omar bin Abdul Barr and others. Abu Omar said: Abdul Warith bin Sufyan told us, Qasim bin Asbagh told us, Abu Al-Zinba' Ruh bin Al-Faraj told us, Saeed bin Ufair and Abdul Aziz bin Yahya Al-Madani told us, Malik bin Anas told us, on the authority of Ibn Shihab, on the authority of Ismail bin Muhammad bin Thabit Al-Ansari, on the authority of Thabit bin Qais bin Shammas, that the Messenger of Allah said to him, "O Thabit, are you not satisfied to live a life of praise, be killed as a martyr, and enter Paradise?" Malik said: Thabit bin Qais was killed as a martyr on the day of Yamamah.

Abu Amr said: Hisham bin Ammar narrated on the authority of Sadaqah bin Khalid, who said: Abd al-Rahman bin Yazid bin Jabir narrated to us, who said: Ata' al-Khurasani narrated to me, who said: The daughter of Thabit bin Qais bin Shammas narrated to me, who said: When the verse, "O you who have believed, do not raise your voices above the voice of the Prophet" was revealed, Abu Habiyyah entered and closed his door behind him. The Messenger of Allah missed him and sent to him asking him, "How is he?" He said: "I am a man with a loud voice, and I fear that my deeds may have been in vain." He said: "You are not one of them, but you will live in goodness and die." Fine, he said, then Allah revealed {Indeed, Allah does not love any arrogant boaster}, so he closed his door on him and he began to cry, so the Messenger of Allah missed him and sent for him and informed him, so he said, O Messenger of Allah, I love beauty and I love to be the black of my people, so he said, You are not one of them, but you will live a life of praise and be killed as a martyr and enter Paradise. She said, So when it was the day of Yamamah, he went out with Khalid bin Al-Walid to Musaylimah, and when they met and were defeated, Thabit and Salim, the freed slave of Abu Hudhayfah, said, We did not fight like this with the Messenger of Allah, then each one dug a grave for himself. A hole was dug and they stood firm and fought until they were killed. On Thabit that day, he had a valuable shield. A Muslim man passed by him and took it. While a Muslim man was sleeping, Thabit came to him in his sleep and said to him, "I advise you with a will. Beware of saying this is a dream and then abandon it. When I killed yesterday the guardian of a Muslim man, he took my shield and took his place in the furthest part of the people. Next to his tent was a horse of about his height. A basket was hanging over the shield and on top of the basket was a man. So go to Khalid and tell him to send for my shield and take it. When the city is presented to the Caliph, the Messenger of God He meant Abu Bakr al-Siddiq, so tell him that I owe such and such a debt, and so-and-so is one of my slaves, and so-and-so. So the man went to Khalid and informed him, so he sent for the shield and it was brought to him and he told Abu Bakr about his dream, so he approved his will. He said: We do not know of anyone whose will was approved

after his death except Thabit ibn Qays, may God have mercy on him. This is the end of what Abu Amr mentioned.

Khalid Abu Bakr Al-Siddiq and the companions agreed with him to act on this vision and implement the will and seize the shield from the one who had it in his hand. This is pure jurisprudence.

If Abu Hanifa, Ahmad and Malik accept the statement of the claimant from the spouses that what is suitable for him and not the other is considered charity, then this is more appropriate.

Likewise, Abu Hanifa accepts the statement of the one who claims that the wall is covered with bricks next to it and with the knots of the swaddling clothes. God has prescribed the punishment for the woman based on the husband's oaths and a sign that she has, for that is one of the clearest proofs of the husband's truthfulness.

Even more eloquent than that is killing the one who is sworn to in the oath by the oaths of the claimants with the apparent evidence of the stain. God Almighty has prescribed accepting the two words of the claimants in order to leave their deceased if he dies while traveling and bequeaths to two men who are not Muslims, and the heirs discover the treachery of the testators, that they swear by God and deserve Him, and their oaths are more valid than the oaths of the testators. God Almighty revealed this at the end of the matter in Surat Al-Ma'idah, which is from the last of the Qur'an, and nothing abrogated it, and the Companions acted upon it after him.

This is evidence that he rules in matters of wealth based on taint. If blood is permissible based on taint in the oath, then it is more appropriate and more fitting to rule based on taint, which is the apparent evidence, in matters of wealth.

And this is how the justice authorities work to extract thefts from thieves, to the point that many of those who deny this to them seek their help if their money is stolen.

God Almighty narrated about the witness who testified between Joseph the Truthful and the wife of Al-Aziz that he ruled based on the evidence that Joseph was truthful and that the woman was a liar. God Almighty did not deny that to him, but rather narrated it from him as confirmation for him.

The Prophet reported on the authority of the Prophet of God, Solomon, son of David, that he judged between the two women who claimed that the child belonged to the younger one, based on the evidence that appeared to him when he said, "Bring me a knife so that I may divide the child between you." The elder said, "Yes, I accept that in order to console myself for the loss of her companion's son." The other said, "Do not do that, he is her son." So he ruled in her favor because of the compassion and mercy that existed in her heart until she allowed him to the other woman and he remained alive and she could look at him.

This is one of the best and most just rulings, and Islamic law establishes such a thing and testifies to its validity. Is ruling by physiognomy and attributing lineage to it based on suspicion, even though it is often ambiguous and hidden?

The point is that the indications that were established in the vision of Awf bin Malik and the story of Thabit bin Qais are not less than many of these indications, but rather they are stronger than the mere presence of the bricks and the knots of the swaddling clothes and the suitability of the goods for the claimant and not the other in the matter of the spouses and the craftsmen. This is clear and there is no concealment of it, and the nature and minds of people testify to its correctness. And with Allah is success.

The intended answer to the questioner is that if the dead person knows such details and particulars, then his knowledge of the living person's visit to him, his greetings to him, and his supplications for him are more appropriate and more deserving.

The second question is whether the souls of the dead meet, visit and remember each other or not.

It is also a noble and great issue, and its answer is that souls are of two types: tormented souls and blessed souls. The tormented souls are too busy with the torment they are in to visit and meet each other, while the blessed souls that are sent forth and not imprisoned meet, visit each other, and remember what they did in this world and what the people of this world do. So every soul is with its companion who is like its work, and the soul of our Prophet Muhammad is in the highest companion. God Almighty said: {And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets.} And the truthful, the martyrs, and the righteous - and excellent are those as companions. This companionship is constant in this world, in the intermediate abode, and in the abode of reward. A person is with those he loves in these three realms.

Jarir narrated on the authority of Mansur, on the authority of Abu al-Dahhi, on the authority of Masruq, who said: The companions of Muhammad said: It is not appropriate for us to part from you in this world, for when you die, you will be raised above us and we will not see you. Then God Almighty revealed: {And whoever obeys God and the Messenger - those will be with the ones upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.}

Al-Sha'bi said: A man from the Ansar came to the Prophet crying and said: What makes you cry, so-and-so? He said: O Prophet of God, by God, besides whom there is no god, you are dearer to me than my family and my wealth. By God, besides whom there is no god, you are dearer to me than my own soul. I remember you, me and my family, and this and this takes me until I see you. Then I remembered your death and my death, and I knew that I would not have intercourse with you except in this world, and that you would be raised among the prophets. I knew that if I entered Paradise, I would be in a lower station than your station. But the Prophet did not want anything, so God revealed: And whoever obeys Allah and His Messenger - those will be with those upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous, until His saying: {And sufficient is Allah as Knower}. And the Most High said : {O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My servants and enter My Paradise} meaning enter with them and be with them. And this is said to the soul at death.

In the story of the Night Journey, from the hadith of Abdullah bin Masoud, he said: When the Prophet was taken on the Night Journey, he met Abraham, Moses, and Jesus, may God's prayers and peace be upon them all, and they remembered the Hour. They began with Abraham and asked him about it, but he had no knowledge of it. Then they asked Moses, but he had no knowledge of it, until they all conveyed the story to Jesus. Jesus said: God has entrusted me with what is before its time, and he mentioned the emergence of the Antichrist. He said: Then he descended.

Then I will kill him and the people will return to their country and Gog and Magog will meet them, and they will come from every side, swarming. They will not pass by any water without drinking it, and they will not pass by anything without corrupting it. They will cry out to me, so I will call upon God and He will cause them to die. The earth will cry out to God because of their stench, and they will cry out to me. So I will call upon God and He will cause them to die. God will send the sky with water, and it will carry their bodies and throw them into the sea. Then He will blow away the mountains and stretch the earth like the stretching of leather. So God has made a covenant with me that if it is like that, then the Hour will be to the people like a pregnant woman who has just given birth. Her family does not know when she will surprise them with her birth, by night or by day. He mentioned it. Al-Hakim, Al-Bayhaqi and others

This is a text in the memoranda of the souls of knowledge.

Allah, the Most High, has informed us about the martyrs that they are alive with their Lord, receiving provision, and that they rejoice for those who have not yet joined them from behind them, and that they rejoice for a blessing and grace from Allah. This indicates their meeting in three ways: First, that they are with their Lord, receiving provision, and if they are alive, they will meet. Second, that they only rejoice for their brothers because of their arrival and meeting them. Third, the word "rejoice" indicates in the language that they give each other good news, like "rejoice."

And the visions of that have been transmitted in succession, including what was mentioned by Salih bin Bashir, who said: I saw Ata' al-Salami in a dream after his death, so I said to him: May God have mercy on you, you were long in sorrow in this world. He said: By God, that has followed me with long-lasting joy and everlasting happiness. I said: In which of the ranks are you? He said: With those upon whom God has bestowed favor from among the prophets, the truthful, the martyrs, and the righteous.

Abdullah bin Al-Mubarak said: I saw Sufyan Al-Thawri in a dream, so I said to him: What did God do to you? He said: I met Muhammad and his party.

Sakhr bin Rashid said: I saw Abdullah bin Al-Mubarak in a dream after his death, so I said: Did you not die? He said: Yes. I said: What did Allah do with you? He said: He forgave me a forgiveness that encompasses every sin. So Sufyan Al-Thawri said: Congratulations, congratulations! He is with those upon whom Allah has bestowed favor of the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

Ibn Abi Al-Dunya mentioned from the hadith of Hammad bin Zaid, on the authority of Hisham bin Hassan, on the authority of Yaqza bint

Rashid said: Marwan Al-Muhallami was my neighbor and he was a diligent judge. She said: Then he died and I was very sad for him. She said: Then I saw him in a dream. I said: O Abu Abdullah, what did your Lord do to you? He said: He admitted me to Paradise. I said: Then what did He say? Then I was taken up to the companions of the right. I said: Then what did He say? Then I was taken up to the close ones, the close ones. I said: Who did you see of your brothers? He said: I saw Al-Hasan, Ibn Sirin, and Maymun ibn Siyah. Hammad said: Hisham ibn Hassan said: Then Umm Abdullah told me, and she was one of the best women of the people of Al-Basra said: I saw in a dream that I entered a beautiful house, then I entered a garden and remembered its beauty as much as God willed. Then I saw a man reclining on a golden bed, surrounded by the nobles with cups in their hands. She said: I was amazed at the beauty of what I saw when it was said: This is Marwan Al-Muhallami. He came, so he jumped up and sat up on his bed. She said: I woke up from my dream and saw that Marwan's funeral procession had passed by my door at that very moment.

There is an explicit Sunnah about the meeting of souls and their acquaintance. Ibn Abi Al-Dunya said: Muhammad bin Abdullah bin Buzaigh told me, Fadil bin Sulayman Al-Numayri told me, Yahya bin Abdul Rahman bin Abi Labeeba told me, on the authority of his grandfather, who said: When Bishr bin Al-Bara' bin Ma'rur died, Umm Bishr was very sad about him and said: O Messenger of God, the dead will continue to die from Banu Salamah, so do the dead get to know each other? So he sent to Bishr with greetings. The Messenger of God said: Yes, by the One in Whose Hand is my soul, O Umm Bishr, they will recover as Birds meet in the treetops. No one from Banu Salamah died except that Umm Bishr would come to him and say, "O so-and-so, peace be upon you." He would say, "And upon you." She would say, "Convey my greetings to Bishr."

Ibn Abi Al-Dunya mentioned from the hadith of Sufyan on the authority of Amr bin Dinar on the authority of Ubaid bin Umair who said: The people of the graves are waiting for news, so when the dead person comes to them, they say: What did so-and-so do? Salih says: What did so-and-so do? Salih says: What did so-and-so do? He says: Did he not come to you or did he come to you? They say: No. He says: We belong to Allah and to Him we shall return. He took him on a path other than ours.

Salih al-Murri said: I have been told that the souls meet at death, so we say to the souls of the dead to the soul that comes out to them: How was your abode and in which of the two bodies were you, good or bad? Then he cried until he was overcome by crying.

Ubaid bin Umair said: When a person dies, the spirits meet him and ask him questions, just as a group of people ask, "What did so-and-so do?" If he says, "He died and did not come to them," they say, "He went with him to his mother, the abyss." Saeed bin Al-Musayyab said: When a man dies, his father receives him as one would receive someone who is absent.

Ubaid bin Umair also said: If I despaired of meeting those of my family who died, I would find myself dying of grief.

Muawiyah bin Yahya reported on the authority of Abdullah bin Salamah that Abarham Al-Masma'i told him that Abu Ayyub Al-Ansari told him that the Messenger of Allah said: When the soul of a believer is taken, the people of mercy from Allah receive it as a bearer of good tidings is received in this world. They say: Look at your brother until he finds rest, for he was in great distress. They ask him: What did so-and-so do? What did so-and-so do? Did so-and-so marry? If they ask him about a man who died before him, he says: He died, so of course he did. They say: To Allah we belong and to Him we shall return. He went away. He was taken to his mother, the abyss, what a poor nurse she was.

And he presented the hadith of Yahya bin Bastam, who told me that Masma' bin Asim said: I saw Asim Al-Jahdari in a dream two years after his death, so I said: Did you not die? He said: Yes. I said: Where are you? He said: By God, I am in a garden of the gardens of Paradise, I and a group of my companions, we gather every Friday night and morning with Bakr bin Abdullah Al-Muzni, and they receive your news. I said: Your bodies or your souls? He said: No way, bodies have perished, but it is only the souls that meet.

The third question is whether the souls of the living and the souls of the dead meet or not.

The evidence and proofs of this issue are too many to be counted by anyone but God Almighty. The senses and reality are the most just witnesses to it. The souls of the living and the dead meet as the souls of the living meet. God Almighty said : {God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought.}

Abu Abdullah bin Mandah said: Ahmad bin Muhammad bin Ibrahim told us: Abdullah bin Husayn al-Harrani told us: My grandfather Ahmad bin Shu'ayb told us: Musa bin Ayn told us: Mutraf told us: Ja'far bin Abi al-Mughira told us: Sa'id bin Jubayr told us: Ibn Abbas, regarding this verse, said: It has reached me that the souls of the living and the dead meet in dreams and ask each other questions. Then God holds back the souls of the dead and sends the souls of the living back to their bodies.

Ibn Abi Hatim said in his interpretation: Abdullah bin Sulayman told us, Al-Husayn told us, Aamer told us, Asbat told us, on the authority of Al-Suddi, and in the words of the Most High: {And she who did not die in her sleep}, he said: He takes her in her sleep, and the spirit of the living and the spirit of the dead meet, and they remember and get to know each other. He said: So the spirit of the living returns to his body in this world until the remainder of its lifespan, and the spirit of the dead wants to return to his body, but it is held back.

This is the better of the two opinions on the verse, which is that the one who holds back is the one who died a death, first, and the one who sends is the one who He died the death of sleep. The meaning according to this statement is that the soul of the dead person dies and He holds it and does not send it to its body before the Day of Resurrection. The soul of the sleeper dies and then He sends it to his body for the remainder of its lifespan, and it dies the other death.

The second opinion regarding the verse is that both the one who holds and the one who sends in the verse die the death of sleep. So whoever completes her term, He holds her with Him and does not return her to her body. And whoever does not complete her term, He returns her to her body to complete it. Sheikh Al-Islam chose this opinion and said that the Qur'an and Sunnah indicate it. He said, "For He, glory be to Him, mentioned holding those upon whom death was decreed from these souls that die the death of sleep. As for those whom He takes at the time of their death, He did not describe them."

By holding or asking, but it is a third section

The first opinion is more likely, because He, glory be to Him, informed of two deaths: a major death, which is the death of death, and a minor death, which is the death of sleep. He divided the souls into two parts: one that He decreed to die, so He kept them with Him, which is the one that He took the death of death. And another part that has a remaining lifespan, so He returned it to its body until the completion of its lifespan. And He, glory be to Him, made holding and sending two rulings for the two deaths mentioned first, so this one is holding and this one is sending. And He informed that the one that did not die is the one that He took in its sleep. So if He had divided the death of sleep into two parts... Death, death, and death in sleep. He did not say, "And she who did not die in her sleep," for she died from the time she was taken, and He, glory be to Him, had informed that she did not die. So how could He say after that, "Then He will hold back the one for whom He has decreed death"?

And for those who support this statement, they say that the Most High's statement, "Then He holds back the one for whom He has decreed death," after He takes her in the death of sleep. So He, glory be to Him, takes her first in the death of sleep, then He decrees death for her after that. The truth is that the verse includes both types, for He, glory be to Him, mentioned two deaths, the death of sleep and the death of death, and He mentioned holding back the one who has died and sending the other. And it is known that He, glory be to Him, holds back every dead soul, whether he died in sleep or while awake, and sends back the soul of one who has not died. So His statement, "He takes the souls at the time of death," Her death} includes those who died while awake and those who died in a dream.

The meeting of the souls of the living and the dead indicates that the living sees the dead in his sleep and asks him questions, and the dead tells him things that the living does not know, so his news coincides with what he told in the past and the future. Perhaps he tells him about money that the dead buried in a place that no one else knew about, and perhaps he tells him about a debt he owes and mentions to him its evidence and proofs.

And more eloquent than this is that he tells about what he did of work that no one among the scholars knew about, and more eloquent than this is that he tells him that you will come to us at such and such a time, and it will be as he informed, and perhaps he tells him about matters that the tribe will be convinced that no one else knew about them. We have mentioned the story of Al-Sa'ib bin Jaththama and his saying to Auf bin Malik what he said to him, and we have mentioned the story of Thabit bin Qais bin Shammas and his news to

whoever saw him wearing his armor and what debt he owed.

And The Awliya of Allah can even meet the dead while being awake and Allah knows best.

The story of Sadaqah bin Sulayman al-Ja`fari and his son's news to him about what he did after him, and the story of Shabib bin Shaiba and his mother's saying to him after death, "May God reward you with good," as he taught her, "There is no god but God," and the story of al-Fadl bin al-Muwaffaq with his son and his telling him about his knowledge of his visitation.

Saeed bin Al-Musayyab Al-Taqi Abdullah bin Salam and Salman Al-Farisi said: One of them said to the other: If you die before me, then meet me and tell me what you met from your Lord, and if I die before you, I will meet you and tell you. The other said: Do the dead and the living meet? He said: Yes, their souls are in Paradise, going where they wish. He said: So-and-so died and he met him in a dream and he said: Trust and be happy, for I have never seen anything like trust. Al-Abbas bin Abdul Muttalib said: I used to desire to see Omar in a dream, but I did not see him except when the year was almost over, and I saw him wiping the sweat from his forehead and he was saying this. When my time comes, my throne would almost collapse if I had not found a compassionate and merciful One.

When Shuraih ibn Abid al-Thamali was about to die, Ghudayf ibn al-Harith entered upon him while he was dying and said, "O Abu al-Hajjaj, if you are able to come to us after death and tell us what you see, then do so." He said, "It was an acceptable word among the people of jurisprudence." He said, "So he remained for a period of time without seeing him, then he saw him in a dream and said to him, 'Did you not come?' He said, 'Yes.' He said, 'Then how are you?' He said, 'Our Lord has overlooked our sins, and none of us has perished except the wicked.' I said, 'And what are the wicked?' He said, 'Those who are pointed at with fingers in The thing'

Abdullah bin Omar bin Abdul Aziz said: I saw my father in a dream after his death, as if he was in a garden. He gave me apples, and I interpreted them as children. I said: Which of the deeds have you found to be the best? He said: Seeking forgiveness, meaning children.

Muslimah bin Abdul Malik saw **Omar bin Abdul Aziz** after his death and said: O Commander of the Faithful, I wonder what state I have reached after death. He said: O Muslimah, this is the time for me to finish, and by God I have not rested until now. He said: I said: Then where are you, O Commander of the Faithful? He said: With the Imams of Guidance in the Garden of Eden.

Salih al-Barrad said: I saw **Zurara bin Awfa** after his death, so I said: May God have mercy on you, what was said to you and what did you say, so he turned away from me. I said: Then what did God do to you? He said: He favored me with his generosity and kindness. I said: Then **Abu al-Ala bin Yazid**, the brother of Mutraf? He said: That is in the high ranks. I said: Then which deeds are most effective in what you have? He said: Trust and shortening hope.

Malik bin Dinar said: I saw **Muslim bin Yasar** after his death, so I greeted him and he did not return my greeting. I said: What prevents you from returning my greeting? He said: I am dying, so how can I return your greeting? I said to him: What did you encounter after death? He said: By God, I encountered great and severe terrors and earthquakes. I said to him: What happened after that? He said: What do you think will happen to the Generous One who has accepted our good deeds, pardoned our bad deeds, and guaranteed us the springs? Malik then gasped and fell unconscious. He said: He remained ill for days after that, then his heart cracked and he died.

Suhayl, the brother of Hazm, said: I saw **Malik bin Dinar** after his death, and I said: O Abu Yahya Laith, what did I bring before God? He said: I brought many sins, which were erased for me by my good opinion of God Almighty.

When **Raja bin Haywah** died, a pious woman saw him and said, “O Abu al-Miqdam, what have you become?” He said, “To good, but we were so frightened after you that we thought that the Day of Resurrection had come.” She said, “I said, ‘And what is that?’ He said, ‘Al-Jarrah and his companions entered Paradise with their burdens until they crowded at its gate.’”

Jamil ibn Murrah said: **Muwarriq al-Ajli** was a brother and a friend of mine. One day I said to him: Whoever dies before his companion should go to his companion and tell him what happened. He said: So Muwarriq died, and my wife saw in her sleep that he came to us as he used to come and knocked on the door as he used to knock. She said: So I got up and opened it for him as I used to open it and said: Enter, O Abu al-Mu'tamir, to your brother's door. He said: How can I enter when I have tasted death? I have only come to inform Jamil of what Allah has done for me. Inform him that He has placed me among those brought near.

When Muhammad ibn Sirin died, some of his companions were extremely saddened by his death. He saw him in a dream in a good state and said, "O my brother, I see you in a state that pleases me. What did Al-Hasan do?" He said, "He was raised seventy degrees above me." I said, "Why is that, when we thought that you were better than him?" He said, "That is because of the length of his sadness."

Ibn Uyaynah said: I saw Sufyan al-Thawri in a dream, so I said: Give me advice. He said: Learn less than people.

Ammar bin Saif said: I saw Al-Hasan bin Salih in my dream, so I said: I have been wishing to meet you, so what do you have that you can tell us about? He said: Be happy, for I have not seen anything like having good thoughts about God.

When Dhaigham the worshipper died, one of his companions saw him in a dream and said, "Didn't you pray for me?" He said, "I mentioned an illness I had, and he said, 'If only you had been on my head, I would have saved you.'"

When Rabia died, one of her companions saw her wearing a silk robe and a veil of fine silk. She had been shrouded in a woollen cloak and veil. She said to her, "What did you do with the cloak in which I shrouded you and the woollen veil?" She said, "By God, it was taken off me and I replaced it with this one you see on me. My shroud was folded and sealed, and I was raised to the highest heavens so that my reward would be completed on the Day of Resurrection." She said, "I said to her, 'You used to know the days of this world.' She said, 'But what is this compared to what you have seen of God's generosity to His friends?'" So I said to her: What did Abda bint Abi Kulab do? I said: No way, no way! By God, she has preceded us to the highest ranks. She said: I said: How can that be, when I was more pious than her in the eyes of the people? She said: She did not care in what state she was in the world in the morning or evening. I said: What did Abu Malik do? She meant Dhaigham. She said: He visits God, the Blessed and Exalted, whenever He wishes. She said:

What did Bishr bin Mansour do? She said: Good, good, by God he was given more than he had hoped for. She said: I said: Order me to do something by which I can draw closer to God Almighty. She said: You must remember God often, for you will soon be happy with that in your grave.

When Abdul Aziz bin Sulayman Al-Abid died, one of his companions saw him wearing green clothes and a crown of pearls on his head. He said, “How were you after we left you? How did you find the taste of death? How did you see the situation there?” He said, “As for death, do not ask about the severity of its distress and sorrow, except that the mercy of God has removed from us every fault, and we only meet it with His grace.”

Salih bin Bishr said: When Ata Al-Salami died, I saw him in a dream and said: O Abu Muhammad, am I not among the dead? He said: Yes. I said: What happened to me after death? He said: By God, I have become very good and a Forgiving and Appreciative Lord. I said: By God, I was long in sorrow in this world. He smiled and said: By God, this has brought me long rest and everlasting joy. I said: In which of the ranks are you? He said: With those upon whom God has bestowed favor from among the prophets, the truthful, and the righteous martyrs. And excellent are those. companion

When Asim Al-Jahdari died, some of his family saw him in a dream and said, “Did you not come?” He said, “Yes.” He said, “Then where are you?” He said, “By God, I am in a garden of the gardens of Paradise, me and a group of my companions. We gather every Friday night and morning with Bakr bin Abdullah Al-Muzni and receive news of you.” He said, “I said, ‘Your bodies or your souls?’ He said, ‘Never mind. Bodies have perished, but it is the souls that meet.’”

Al-Fudayl ibn Iyad was seen after his death and said: I have not seen anyone better for a servant than his Lord.

Once upon a time, Al-Hamdani prostrated himself until the dust ate his forehead. When he died, a man from his family saw him in a dream, and the place of his prostration was like a shining star. He said, “What is this mark that I see on your face?” He said, “The place of prostration was covered with light because the dust ate it.” I said, “Then what is your status in the Hereafter?” He said, “The best status is a home from which its people do not move and do not die.”

Abu Yaqub al-Qari said: I saw in my dream a tall, dark man and people were following him. I said: Who is this? They said: Or Yasin al-Qarni. So I followed him and said: Advise me, may Allah have mercy on you. He looked at me with a stern expression. I said: I am seeking guidance, so guide me, may Allah have mercy on you. He turned to me and said: Seek Allah’s mercy when you love Him, and beware of His wrath when you disobey Him, and do not lose hope in Him during that. Then he turned away and left me.

Ibn Al-Sammak said: I saw Mis`ar in a dream, so I said: Which of the deeds did you find to be the best? He said: The gatherings of remembrance. Al-Ajlah said: I saw Salamah bin Kuhayl in a dream, so I said: Which of the deeds did you find to be the best? He said: The night prayer. Abu Bakr bin Abi Maryam said: I saw Wafa` bin Bishr after his death, so I said: What did you do?

Oh, Wafaa, he said, I was saved after all the effort. I said, Which of the deeds did you find to be the best? He said, Crying out of fear of God Almighty.

Al-Layth bin Saad said on the authority of Musa bin Wardan that he saw Abdullah bin Abi Habeeba after his death and he said: My good deeds and my bad deeds were presented to me and I saw among my good deeds pomegranate seeds that I picked up and ate, and I saw among my bad deeds two silk threads that were in my skullcap.

Sanid bin Dawud said: The nephew of Juwayriyah bin Asma' told me: We were in Abadan when a young man from Kufa came to us, a worshipper, and he died there on a very hot day. I said: Let us cool down and then prepare his grave. I slept and saw that I was in the graveyards, and there was a dome of pearls shining beautifully, and I was looking at it when it split open and a girl looked out from it, the likes of whose beauty I had never seen. She came to me and said: By God, do not detain him from us until noon. He said: I woke up in a panic and prepared his grave and dug a hole for him. A grave in the place where I saw the dome, so I buried him in it.

Abdul Malik bin Atab Al-Laithi said: I saw Amer bin Abdul Qais in a dream, so I said: Which of the deeds do you find to be the best? He said: What I intend by it is the face of God Almighty.

Yazid bin Harun said: I saw Abu al-Ala' Ayyub bin Miskeen in a dream, so I said: What did your Lord do to you? He said: He forgave me. I said: With what? He said: With fasting and prayer. I said: Have you seen Mansur bin Zadan? He said: No way, that is him. We see his palace from afar.

Yazid bin Naamah said: A slave girl died in the devastating plague. Her father met her after her death and said to her: O my daughter, tell me about the Hereafter. She said: O my father, we have come upon a great matter. We know but do not work, and you work but do not know. By God, one or two glorifications of God, or one or two rak'ahs of prayer in my record of deeds, are dearer to me than the world and what is in it. Kathir bin Murrah said: I saw in my dream that I had entered a high level in Paradise. I began to walk around it and marvel at it, and suddenly....

I saw some women from the women of the mosque in a corner of it. So I went until I greeted them and then I said, "How have you reached this level?" They said, "With prostrations and takbirs." Muzahim, the freed slave of Umar ibn Abd al-Aziz, said, on the authority of Fatima bint Abd al-Malik, the wife of Umar ibn Abd al-Aziz, who said, "Umar ibn Abd al-Aziz woke up one night and said, 'I have seen an amazing vision.' She said, 'May I be your ransom, tell me about it.' He said, 'I was not going to tell you about it until morning.' When dawn broke, he went out and prayed, then returned to his seat. She said, 'I took advantage of his seclusion and said, 'Tell me about the vision that you saw.' He said, 'I saw as if I was lifted up to the earth.'" A vast green area, as if it were a green carpet, and in it was a white palace as if it were silver. And when he came out, he came out of that palace and cried out at the top of his voice, saying, "Where is Muhammad ibn Abdullah ibn Abdul Muttalib? Where is the Messenger of God?" When the Messenger of God approached until he entered that palace, he said, "Then another came out of that palace and called out."

Where is Abu Bakr al-Siddiq? Where is Ibn Abi Quhafah? When Abu Bakr came until he entered that palace, then another came out and called out, "Where is Umar ibn al-Khattab?" Umar came until he entered that palace, then another came out and called out, "Where is Uthman ibn Affan?" So he came until he entered that palace, then another came out and called out, "Where is Ali ibn Abi Talib?" So he came until he entered that palace, then another came out and called out, "Where is Umar ibn Abd al-Aziz?" Umar said, "So I stood up until I entered that palace." He said, "So I went to the Messenger of Allah and the people were around him, so I said between me and him: I asked myself where to sit, so I sat next to Abu Omar bin Al-Khattab, and I looked and saw that Abu Bakr was on the right of the Prophet and Omar on his left. I looked and saw that there was a man between the Messenger of God and Abu Bakr, so I said, "Who is this man between the Messenger of God and Abu Bakr?" He said, "This is Jesus, son of Mary." Then I heard a voice calling out, and between me and him was a curtain of light, "O Omar bin Abdul Aziz, hold fast to what you are upon and grow up to what you are upon." Then it was as if he gave me permission to go out, so I went out of that palace, and I looked behind me and saw that I was Uthman bin Affan was leaving that palace saying, "Praise be to God who has given me victory." And Ali ibn Abi Talib was following him, leaving that palace saying, "Praise be to God who has forgiven me."

Saeed bin Abi Arooba said on the authority of Omar bin Abdul Aziz: I saw the Messenger of God, Abu Bakr and Omar sitting with him, so I greeted him. While I was sitting, Ali and Muawiyah came and entered a house, and the door was slammed shut while I was watching. It was not too soon for Ali to come out and he was saying, "By the Lord of the Kaaba, he has judged for me." It was not

too soon for Muawiyah to come out after him and he was saying, "By the Lord of the Kaaba, he has forgiven me."

Hammad bin Abi Hashim said: A man came to Omar bin Abdul Aziz and said: I saw the Messenger of God in a dream, and Abu Bakr was on his right and Omar was on his left, and two men were approaching and disputing, and you were sitting in front of him. So he said to you, O Omar, when you do something, do the work of these two for Abu Bakr and Omar. So Omar made him swear by God, did you see this dream? So he swore, and Omar wept.

And Abd al-Rahman ibn Ghanim said: I saw Muadh ibn Jabal three days after his death on a piebald horse, and behind him were white men wearing green clothes on piebald horses, and he was in front of them, and he was saying: "Oh, would that my people knew that my Lord has forgiven me and made me one of the honored ones." Then he turned to his right and his left, saying: "Oh, Ibn Rawahah, oh, Ibn Maz'un, 'Praise be to God, who has fulfilled His promise to us and given us the earth as an inheritance, that we may settle in Paradise wherever we wish. How excellent is the reward of the workers.'" Then he shook my hand and greeted me.

Qubaysah bin Uqbah said: I saw Sufyan al-Thawri in a dream after his death, so I said: What did God do with you? He said:

I looked at my Lord with my own eyes and He said to me... Congratulations, I am pleased with you, O Ibn Saeed.

You were a support when the night fell... with a sad tear and a broken heart

So choose the palace you want...and visit me, for I am not far from you

Sufyan ibn Uyaynah said: I saw Sufyan al-Thawri after his death flying in Paradise from palm tree to tree and from tree to palm tree, and he was saying: For the sake of this, let the workers work. So he was asked: How did you enter Paradise? He said: By piety, by piety. He was asked: What did Ali ibn Asim do? He said: We see him only like a planet.

Shu`bah ibn al-Hajjaj and Mis`ar ibn Kadam were two memorizers, and they were great. Abu Ahmad al-Baridi said: I saw them after their death, and I said: Abu Bistam, what did God do to you? He said: May God grant you success in memorizing what I say.

My God has blessed me with a remnant in Paradise... with a thousand doors of silver and pearls.

And the Most Gracious said to me, “O Shu’bah, who... delves deeply into the collection of knowledge and increase it.”

Enjoy my closeness, for I am pleased with you... and with My servant who stands in prayer at night.

Stop being anxious that he will visit me... and reveal my honorable face for them to see.

This is what I do to those who are ascetics... and who have never known anything reprehensible in the past.

Ahmad bin Muhammad Al-Labdi said: I saw Ahmad bin Hanbal in a dream, so I said: O Abu Abdullah, what did God do to you? He said: He forgave me. Then he said: O Ahmad, I was lashed sixty times. I said: Yes, O Lord. He said: This is my face, I have made it permissible for you, so look at it.

Abu Bakr Ahmad ibn Muhammad ibn al-Hajjaj said: A man from the people of Tusus told me: I asked God Almighty to show me the people of the graves so that I could ask them about Ahmad ibn Hanbal, what God did with him. Then, after ten years, I saw in a dream that the people of the graves had stood over their graves and spoke to me. They said: O man, how often do you ask God Almighty to show you to us and ask us about a man whom the angels have been adorning under the Tuba tree since he left you? Abu Muhammad Abd al-Haqq said: And these words are from the people of the graves. It is only news about the high status of Ahmad ibn Hanbal, the loftiness of his position, and the greatness of his status. They were not able to express the description of his state and what he is in except with this and what is in its meaning.

And he said, or Jaafar Al-Saqqa, the companion of Bishr bin Al-Harith, I saw Bishr Al-Hafi and Maruf Al-Karkhi coming, so I said, "From where?" They said, "From the Garden of Paradise, we visited the one who spoke to God, Moses."

Asim Al-Jazari said: I saw in a dream that I met Bishr bin Al-Harith, so I said: Where from, O Abu Nasr? He said: From the highest place. I said: What happened to Ahmad bin Hanbal? He said: I left him just now with Abdul-Wahhab Al-Warraq in front of God Almighty, eating and drinking, so I said to him: What about you? He said: He knew my little desire for food, so He permitted me to look at him.

Abu Jaafar Al-Saqqa said: I saw Bishr bin Al-Harith in a dream after his death, so I said: O Abu Nasr, what did Allah do with you? He said: He showed me mercy and had mercy on me and said to me: O Bishr, if you prostrated to me in this world on hot coals, you would not have fulfilled my gratitude for what I have filled the hearts of my servants with of you. He made half of Paradise permissible for me, so I may wander in it as I wish, and He promised me that He would forgive whoever follows my funeral procession. I said: What did Abu Nasr Al-Tammar do? He said: That one is above people in his patience in the face of his affliction and poverty.

Abdul Haqq said: Perhaps he meant by his saying "half of Paradise" half of its pleasures, because its pleasures are of two halves: a spiritual half and a physical half. They enjoy the spiritual first, then when the souls are returned to the bodies, the physical pleasure is added to the spiritual. And someone else said: The pleasures of Paradise are arranged according to knowledge and action, and Bashir's portion of action was more complete than his portion of knowledge. And God knows best.

Some of the righteous people said: I saw Abu Bakr al-Shalabi in a dream, and it was as if he was sitting in the council of al-Rusafa in the place where he used to sit, and suddenly he came, wearing fine clothes. So I stood up to him, greeted him, and sat in front of him. I said to him: Who is the closest of your companions to you? He said: The one who is most active in the remembrance of God, the most upright in the right of God, and the quickest to take the initiative in pleasing God.

Abu Abd al-Rahman al-Sahli said: I saw Maysarah ibn Salim in a dream after his death, so I said to him: Your absence has been long. He said: The journey is long. I said to him: What did you come for? He said: He gave me permission because we used to issue fatwas with permissions. I said: What do you command me to do? He said: Following the traditions and keeping company with the righteous

saves one from the Fire and brings one closer to the tyrant.

Abu Jaafar Al-Dharir said: I saw Isa bin Zadhan after his death, and I said: What did God do with you? Then he began to say:

If you saw the beautiful women in eternity around me... and cups with them for drinking

They all sing the book... They walk with their garments trailing

Some of the companions of Ibn Jurayj said: I saw as if I came to this cemetery in Mecca and I saw a canopy over most of it and I saw a grave on which there was a canopy, a pavilion and a lotus tree. So I came until I entered and greeted him and there was Muslim bin Khalid al-Zanj. So I greeted him and said: O Abu Khalid, what is the matter with these graves that have canopies over them while your grave has a canopy, a pavilion and a lotus tree over it? He said: I used to fast a lot. So I said: Where is the grave of Ibn Jurayj and where is his place? I used to sit with him and I like to greet him. Upon him, he said thus with his hand: No way! And he turned his index finger: Where is Ibn Jurayj? His scroll was raised in the highest heavens.

Hammad bin Salamah saw some of his companions in a dream and said to him, "What did God do to you?" He said, "He said to me, 'You have toiled for a long time in this world, so today I will drum your comfort and the comfort of the weary.'"

This is a very long chapter. If you do not allow yourself to believe it and you say that these are dreams and they are not infallible, then consider someone who saw a friend of his or a relative or someone else and he told him something that no one knows except the person who had the dream, or he told him about money that he buried, or he warned him about something that would happen, or he gave him good news about something that would happen and it happened as he said, or he told him that he or some of his family would die at such and such a time, and it happened as he told, or he told him about fertility or drought or an enemy or a calamity or illness, or about a purpose of his and it happened as he told him. And what happens from that is not... Only God can count it, and people share in it. We and others have seen wonders of it.

He who says that all of these are sciences and beliefs about the soul that appear to its owner when his soul is cut off from bodily concerns through sleep is false. This is the very definition of falsehood and impossibility, for the soul never had knowledge of these matters that the dead person informs about, nor did they

occur to it, nor did it have a sign or indication of them in any way. We do not deny that the matter may occur in this way.

Some visions are the result of self-talk and the image of belief. In fact, many of people's visions are merely images of their belief, whether they are compatible or not.

Dreams are of three types: a dream from God, a dream from Satan, and a dream from the self.

The correct vision has several types, including inspiration that God Almighty places in the heart of the servant, and it is speech that the Lord speaks to His servant in a dream, as Ubadah bin al-Samit and others said.

And from it is an example that the angel of dreams assigned to him gives him.

Among them is the meeting of the soul of the sleeping person with the souls of the dead among his family, relatives, friends, and others, as we mentioned.

And from it his soul ascended to God Almighty and he walked with it to Him.

And among them is the entry of his soul into Paradise and seeing it and other than that. The meeting of the souls of the living and the dead is a type of true vision that is, for people, of the same kind as the tangible things.

This is a point in which people are confused. Some say that all knowledge is latent in the soul, and that its preoccupation with the world of the senses prevents it from studying it. So if it is detached through sleep, it sees from it according to its readiness. And since its detachment through death is more complete, its knowledge and understanding there are more complete. There is truth and falsehood in this, so it is not all rejected nor all accepted. If the soul is detached, it becomes aware of knowledge and understanding that cannot be obtained without detachment. But if it were completely detached, it would not become aware of the knowledge of God with which He sent His Messenger and the details of what He informed about. Past messengers, past nations, details of the afterlife, signs of the Hour, details of commands and prohibitions, names, attributes, actions, and other things that are not known except through revelation. However, the soul's detachment helps it to know that and receive it from its source easier, closer, and more than what happens to the soul immersed in physical concerns.

And some say that these visions are knowledge that God has attached to the soul from the beginning without a cause. This is the statement of those who deny causes and strong judgment, and it is a statement that contradicts the law, reason, and nature.

And from those who say that the vision is like parables that God sets for the servant according to his readiness and understanding through the hand of the Angel of Vision, so sometimes it is a parable that is set and sometimes it is the same as what the dreamer saw, so it matches reality as knowledge matches what is known.

This is closer than the two previous statements, but the vision is not limited to it, rather it has other causes, as mentioned above, such as the meeting of souls and their news of one another, and the casting of the angel in the heart and mind, and the soul's vision of things as a struggle without an intermediary.

Abu Abdullah bin Mandah Al-Hafiz mentioned in the Book of the Soul and the Spirit from the hadith of Muhammad bin Hamid, he told us Abdul Rahman bin Mughra Al-Durusi told us Al-Azhar bin Abdullah Al-Azdi told us from Muhammad bin Ajlan from Salim bin Abdullah from his father who said: Omar bin Al-Khattab met Ali bin Abi Talib and said to him: O Abu Al-Hassan, perhaps you witnessed and we were absent and we witnessed and you were absent. Three things I ask you about, do you have knowledge of them? He said: Ali bin Abi Talib, and what are they? He said: A man loves a man and has not seen any good from him, and a man hates a man and has not seen any evil from him. Ali said: Yes, you heard. The Messenger of Allah (PBUH) said: Souls are like conscripted soldiers who meet in the air and are ill-omened. Those that recognize each other will come together, and those that do not will differ. Omar said: One. Omar said: While a man is talking, he forgets it. While he is still in the same situation, he remembers it. He said: Yes, I heard the Messenger of Allah (PBUH) say: There is no heart in the hearts except that it has a cloud like the cloud of the moon. While the moon is shining when the cloud of darkness covers it, it shines when it appears. While the heart is talking when a cloud covers it, it forgets when it appears from it, and remembers. Omar said: Two. He said: A man sees a dream, some of which he believes to be true and some of which he disbelieves.

He said: Yes, I heard the Messenger of Allah say: There is no servant who sleeps and is filled with sleep except that his soul ascends to the Throne. The one who does not wake up without the Throne, that is the vision that is true, and the one who wakes up without the Throne, that is the vision that is false. So Omar said: I was seeking three things, so praise be to Allah who granted me them before death.

And Bughyah bin Al-Walid said: Safwan bin Amr narrated to us on the authority of Salim bin Aamer Al-Hadrami, who said: Umar bin Al-Khattab said: I am amazed at the vision of a man who sees something that never crossed his mind, and it is as if he is holding a hand and sees something, but it is nothing. So Ali bin Abi Talib said: O Commander of the Faithful, God Almighty says: {God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for an appointed term.} He said: And the souls ascend in their sleep, so whatever they see while they are in the sky is The truth, then when it is returned to its body, the devils meet it in the air and deny it. So whatever it sees of that is falsehood. He said: So Omar was amazed at what Ali said. Ibn Mandah said: This is a famous report from Safwan bin Amr and others. And it was narrated from Abu al-Darda'

Al-Tabarani mentioned from the hadith of Ali bin Abi Talha that Abdullah bin Abbas said to Omar bin Al-Khattab, "O Commander of the Faithful, what are the things that I ask you about?" He said, "Ask whatever you want." He said, "O Commander of the Faithful, what does a man remember and what does he forget? What makes a dream true and what makes it false?" Omar said to him, "The heart has a coating like the coating of the moon. When the heart is covered, the son of Adam forgets. When it clears, he remembers what he was and forgets. As for what makes a dream true and what makes it false, God Almighty says, {Allah takes the souls at the time of their death, and those that do not die during their sleep.} So whoever enters Some of them are in the Kingdom of Heaven, so they are the ones who believe, and some of them are not in the Kingdom of Heaven, so they are the ones who lie."

Ibn Lahi'ah narrated on the authority of Uthman bin Na'im al-Ra'ini, on the authority of Abu Uthman al-Asbahi, on the authority of Abu al-Darda', who said: When a person sleeps, his soul ascends until it is brought to the Throne. If he is pure, it is permitted to prostrate, but if he is in a state of ritual impurity, it is not permitted to prostrate.

Jaafar bin Awn narrated on the authority of Ibrahim Al-Hijri on the authority of Abu Al-Ahwas on the authority of Abdullah bin Masoud that he said: "Souls are enlisted soldiers that meet and become ill-omened just as horses become ill-omened. So those that recognize each other will come together, and those that do not recognize each other will differ."

People, both ancient and modern, have known and witnessed this. Jameel bin Muammar Al-Azdi said:

I spend my day lost in thought, and my soul meets at night in dreams, and her soul. If it is said, the sleeper sees another living person talking to him and addressing him, and perhaps there is a great distance between them, and it is The one who is seen is awake, his soul has not left his body, so how did their two souls meet? It was said that this is either a proverb that the angel of dreams gave to the sleeper, or it is a self-talk from the one who saw it that was presented to him in his sleep, as Habib bin Aws said.

May your kindness be watered by falsehood that he brought to you... Your soul's talk about him while he is busy

The two souls may be compatible and the relationship between them may be strong, so that each of them feels some of what happens to his companion, even if he does not feel what happens to the other, due to the strong relationship between them. People have witnessed wonders from that.

What is meant is that the souls of the living meet in sleep, just as the souls of the living and the dead meet. Some of the Salaf said that the souls meet in the air, so they get to know each other or remember each other, and the Angel of Dreams comes to them with what they will encounter of good or evil. He said: God has entrusted with the true vision an angel whom He has taught and inspired with knowledge of every soul by its specificity and name, and its changing aspects in its religion and its worldly life, its nature and its knowledge, so that nothing of it is confusing to him and he does not make a mistake in it, so a copy of the knowledge of the unseen of God comes to him from the Mother of the Book with what is appropriate for this person. Man is subject to good and evil in his religion and his worldly life, and He sets forth for him examples and forms in it according to his habit. Sometimes He gives him good news of something good that he has done or is doing, and He warns him of a sin that he has committed or is about to commit, and He warns him of something bad that has its causes, so that He may oppose those causes with causes that repel them. And for other than that, there are rulings and interests that God has made in the vision a blessing from Him, mercy, kindness, reminder, and information.

He has made one of the ways of that the meeting of souls, their remembrance, and their acquaintance. How many are those whose repentance, righteousness, asceticism, and turning toward the Hereafter were due to a dream that he saw or was seen. How many are those who have become self-sufficient and have found a hidden treasure from their sleep?

In the book of Majalisah by Abu Bakr Ahmad bin Marwan Al-Maliki, on the authority of Ibn Qutaybah, on the authority of Abu Hatim, on the authority of Al-Asma'i, on the authority of Al-Mu'tamir bin Sulayman, on the authority of the one who told him, he said: We went out once on a journey, and we were three people. One of us fell asleep, and we saw something like a lamp coming out of Anfa, and he entered a cave near it, then he returned and it entered his nose, and he woke up wiping his face and said: I saw something strange. I saw such and such in this cave, so we entered it and found in it the remains of a treasure that was

This is Abdul Muttalib who was guided in a dream to Zamzam and found the treasure that was there.

And this is Umair bin Wahb, he came in his sleep and he was told to go to such and such a place in the house and dig it up and you will find your father's money, and his father had buried money and died without leaving a will about it, so Umair got up from his sleep and dug where he was told and he found ten thousand dirhams and a lot of gold, so he paid off his debt and his situation and the situation of his family improved, and that was after his conversion to Islam, so the youngest of his daughters said to him, O my father, our Lord, this one who has given us life with his religion is better than Hubal and al-Uzza, and if it were not so, he would not have inherited from you. This money, and I only worshipped it for a few days

Ali bin Abi Talib al-Qayrawani al-Aber said: This hadith of Umair and his extraction of money in a dream is not more amazing than what we had and witnessed in our time in our city from Abu Muhammad Abdullah al-Baghnashi. He was a righteous man who was famous for seeing the dead and asking them about the unseen and conveying that to their families and relatives until he became famous for that and did a lot of it. A man would come to him and complain to him that his close friend had died without a will and he had money whose location he could not find, so he would promise him good and call upon God Almighty during his night, and he would see the instrument. The described dead person asks him about the matter and he tells him about it.

One of his anecdotes is that an old righteous woman died and she had seven dinars in her possession. The owner of the deposit came to him and complained to him about what had happened to her and told him her name and the name of the deceased who owned it. Then she returned to him the next day and he said to her: So-and-so says to you: Count out seven beams from the roof of my house and find the dinars in the seventh in a piece of wool. So she did that and found them as he had described to her.

A man told me, and I do not think him a liar. A woman from the people of this world hired me to demolish her house and rebuild it for a known sum of money. When she started to demolish it, she and those with her committed themselves to the work. I said, "What is it?" She said, "By God, I have no need to demolish this house. But my father died and he was very wealthy, so we did not find much of anything for him. I thought that his money was buried, so I proceeded to demolish the house in the hope that I might find something." Some of those present said to her, "You have missed something that is easier for you than this." She said, "What is it?" He said, "So-and-so, you are going to him." And you ask him to spend the night with you, perhaps he will see your father and show you where his money is without effort or cost. So she went to him and then came back to us and claimed that he wrote her name and her father's name with him. So the next day, she went early to work and the woman came from the man and said that the man said to me, "I saw your father and he said, 'The money is in the niche.'" He said, "So we began to dig under the niche and on its sides until a crack appeared to me and the money was in it." He said, "We began to wonder and the woman was making light of it." With what I found and she said my father's wealth was more than this but I will return to it so she went and informed him then she asked him again and when it was the next day she came and said that he told her that your father says to you dig under the square basin that is in the oil storehouse he said so she opened the storehouse and if there is a square basin in the corner so we removed it and dug under it and we found a large jug so she took it then she continued to be greedy to return so she did and returned from him with depression on her and she said he claimed that he saw him and he said to him she took what was destined for her and as for what He remained, for a demon from the jinn sat on him, guarding him until he was destined for him. There are many stories about this matter.

As for the one who was cured by using a medicine that he saw someone prescribing it to him in his sleep, then there are very many. More than one person who was not inclined towards Sheikh al-Islam Ibn Taymiyyah told me that he saw him after his death and asked him about something that was unclear to him regarding the issues of inheritance and other matters, and he answered him correctly.

In short, this is something that no one would deny except the most ignorant of people about souls, their rulings and their affairs. And success comes from God.

The fourth issue is whether the soul dies or does death only occur to the body? There is a difference of opinion.

People are in this, so a group said that the soul dies and tastes death because it is a soul and every soul tastes death.

They said: The evidence has shown that nothing will remain except Allah alone. Allah the Most High said: {Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain} . And Allah the Most High said: {Everything will perish except His Face}. They said: And if the angels die, then human souls are more deserving of death. They said: And Allah the Most High said about the people of Hell that they will say: {Our Lord, You caused us to die twice and You gave us life twice}. So the first death is this witnessed one, and it is for the body, and the other is for the soul.

Others said: Souls do not die, for they were created to remain, and only bodies die. They said: This is indicated by the hadiths that indicate the bliss and torment of souls after separation until Allah returns them to their bodies. If the souls died, bliss and torment would be cut off from them. Allah the Most High said: {And never think that those who are killed in the way of Allah are dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has given them of His bounty, and they rejoice for those who have not yet joined them from behind them.} This is Although it is certain that their souls have left their bodies and have tasted death.

The correct thing to say is that the death of souls is their separation from their bodies and their exit from them. If what is meant by their death is this extent, then they taste death. If what is meant is that they are annihilated and diminish and become pure nothingness, then they do not die in this regard, but rather they remain after their creation in bliss or in torment, as will come, God Almighty willing, after this. And as the text clearly states, they are thus until God returns them to their bodies. Ahmad ibn al-Husayn al-Kindi organized this

ifference in his statement:

People argue until they have no agreement... except on condemnation and disagreement over condemnation.

It was said that a person's soul is saved and safe... and it was said that a person's body shares in the damage.

If it is said, "When the Trumpet is blown, will the souls remain alive as they are, or will they die and then come back to life?" It is said that God Almighty said, "And the Trumpet will be blown, and all who are in the heavens and on the earth will fall dead, except whom God wills." God Almighty has excluded some of those in the heavens and on the earth from this death.

It was said that they are the martyrs. This is the saying of Abu Hurairah, Ibn Abbas, and Saeed bin Jubair.

It was said that they are Gabriel, Michael, Israfil, and the Angel of Death. This is the opinion of Muqatil and others.

It was said that they are those in Paradise from the houris and others, and those in Hell from the people of torment and its guards. This was said by Abu Ishaq bin Shaqla, one of our companions.

Imam Ahmad stated that the houris and the young boys will not die when the trumpet is blown. Allah, the Most High, has informed us that the people of Paradise "will not taste death therein except the first death." This is a statement that they will not die except that first death. If they died a second time, it would be two deaths. As for the people of Hell saying, "Our Lord, You caused us to die twice and You gave us life twice," the interpretation of this verse in Surat Al-Baqarah is the Most High's statement, "How can you disbelieve in Allah while you were dead and He gave you life? Then He will cause you to die, then He will cause you to die." {He will bring you to life} So they were dead while they were sperm in the loins of their fathers and in the wombs of their mothers. Then He brought them to life after that, then He caused them to die, then He will bring them to life on the Day of Resurrection. And in that there is no death of their spouses before the Day of Resurrection, otherwise there would be three deaths. And the souls will be struck dead when the trumpet is blown, and that does not necessarily mean their death. So in the authentic hadith it is stated that the people will be struck dead on the Day of Resurrection, and I will be the first to regain consciousness, and then Moses will be holding the leg of the Throne. I do not know whether he regained consciousness before me or was punished by the

strike on the Day of Mount Tur.

This is a shock on the Day of Resurrection when Allah the Most High comes to decide the judgment and the earth shines with His light. Then all of creation will be shocked. Allah the Most High said: {So leave them until they meet their Day on which they will be struck dead.} If this shock were death, it would be another death. A group of scholars have noticed this. Abu Abdullah al-Qurtubi said: The apparent meaning of this hadith is that this is a sudden shock that will occur on the Day of Resurrection, not the shock of death that occurs as a result of the blowing of the trumpet. Ahmad said: And he said: Our Sheikh Ahmad bin Amr: The apparent meaning of the hadith of the Prophet indicates that this shock is only after the second trumpet blast, the blast of resurrection. The text of the Qur'an requires that this exception is only after the blast of the shock. Since this is the case, some scholars said that it is possible that Moses was among the prophets who did not die, and this is false. Al-Qadi Iyad said that it is possible that what is meant by this is a shock of terror after the resurrection when the heavens and the earth are split open. He said: So the hadiths and reports are sufficient. Abu al-Abbas al-Qurtubi said: This is in response to his statement in the authentic hadith that when he emerges from his grave, he will meet Moses holding onto the legs of the throne. He said: This is only at the trumpet blast of terror.

Imam Ahmad Hanbal said, and our Sheikh Ahmad bin Amr said, which removes this problem, God Almighty willing, is that death is not pure nonexistence, but rather it is a transition from one state to another. Evidence of this is that the martyrs, after their killing and death, are alive with their Lord, and they are provided for, happy and cheerful. This is the description of the living in this world. If this is the case with the martyrs, then the prophets are more deserving and more worthy of that, even though it has been authenticated from the Prophet that the earth does not eat. The bodies of the prophets and that he met with the prophets on the night of the Isra' in the Holy House and in heaven, especially with Moses. He informed us that there is no Muslim who greets him except that God returns his soul to him so that he may return the greeting to him, and other than that, which is obtained from the whole of it, the certainty that I die for the prophets, it only goes back to their being hidden from us such that we do not perceive them, and if they were present, they came. This is like the case with the angels, for they are alive and present and you do not see them. And if it is established that they are alive, then if The trumpet will be blown with the blast of the trumpet. Everyone in the heavens and on the earth will be stunned, except for whom Allah wills. As for the stun of other than the prophets, it is death. As for the stun of the prophets, it is most apparent that it is a fainting spell. So when the trumpet is blown with the blast of resurrection, w

hoever dies will live, and whoever faints will come to. For this reason, it was said in the hadith whose authenticity is agreed upon, "Then I will be the first to come to," so our prophet will be the first to emerge from his grave before all the people, except for Moses, for there was hesitation about him as to whether he was resurrected before him from his fainting spell, or whether he remained in the state he was in. Before the blast of the thunderbolt, he will be awake because he was held accountable by the thunderbolt on the Day of Tur. This is a great virtue for Moses, and one virtue does not necessarily mean that he is better than our Prophet absolutely, because a partial thing does not necessitate a general matter. End.

Abu Abdullah Al-Qurtubi said: If the hadith is interpreted as referring to the shock of creation on the Day of Resurrection, then there is no problem. If it is interpreted as referring to the shock of death when the trumpet is blown, then the mention of the Day of Resurrection is intended to refer to its beginnings. The meaning is that when the trumpet is blown with the blast of resurrection, I will be the first to raise my head, and then Moses will be holding onto one of the pillars of the Throne. I do not know whether he regained consciousness before me or was rewarded with the shock of Mount Tur.

I said: The hadith is interpreted in this way, but it is not correct, because it is uncertain whether Moses regained consciousness before him or was not struck down, rather it is equivalent to the strike of the mountain, so the meaning is I do not know whether he was struck down or not. And he said in the hadith: "Then I will be the first to regain consciousness," and this indicates that he is struck down among those who are struck down, and that the hesitation occurred regarding Moses, whether he was struck down and regained consciousness before him from his strike or not. If what was meant by it was the first strike, which is the strike of death, then he would have been certain of his death, and there was uncertainty as to whether Moses died or not. This is false for many reasons, so it is known that it was a strike of fear, not a strike. Death and then the verse does not indicate that all souls die at the first blowing. Yes, it indicates that the death of creation is at the first blowing, and everyone who has not tasted death before that will taste it then. As for the one who has tasted death or for whom death has not been decreed, the verse does not indicate that he will die a second death, and God knows best.

If it is said: What do you make of his statement in the hadith: “The people will be struck dead on the Day of Resurrection, and I will be the first upon whom the earth will split open, and I will find Moses grasping the pillar of the Throne?” It is said: There is no doubt that this wording was mentioned in this way, and from it the problem arose, but the narrator entered into it a hadith within a hadith, so he combined the two words, and this and the two hadiths came out like this.

One of them is that people will be struck dumb on the Day of Resurrection, and I will be the first to recover.

The second is that I am the first from whom the earth will split on the Day of Resurrection. In Al-Tirmidhi and others, from the hadith of Abu Saeed Al-Khudri, he said: The Messenger of God said: I am the master of the children of Adam on the Day of Resurrection, and I do not boast. In my hand is the banner of praise, and I do not boast. And there is no prophet on that day, Adam or anyone else, except that he will be under my banner. And I am the first from whom the earth will split, and I do not boast. Al-Tirmidhi said: This is a good and authentic hadith.

This hadith entered upon the narrator in the other hadith, and our Sheikh Abu al-Hajjaj al-Hafiz used to say that.

If it is said: What do you make of his statement, “I do not know whether he regained consciousness before me or whether he was one of those whom God Almighty has exempted?” And those whom God has exempted are only exempted from the shock of the Trumpet, not from the shock on the Day of Resurrection, as God Almighty said: “And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.” And the exception did not occur from the shock of creation on the Day of Resurrection. It was said: This, and God knows best, is not preserved, and it is a mistake by some of the narrators. What is preserved is what the correct narrations agree on regarding his statement, “I do not know whether he regained consciousness.” Before me or Jozi with the shock of the mountain, some narrators thought that this shock was the shock of the trumpet blast and that Moses was included among those excluded from it. This does not fit the context of the hadith at all, because the recovery at that time is the recovery of research. So how can he say, “I do not know whether I was sent before me or Jozi with the shock of the mountain?” So ponder that. This is unlike the shock that the creation will be struck by on the Day of Resurrection when God, glory be to Him, comes to decide the judgment between the servants and He appears to them, because they will all be struck by the shock. As for Moses, then...

He was not struck with them, so he will have been held accountable for his strike on the day when his Lord appeared to the mountain and made it crumble. So the strike of this manifestation was made a substitute for the strike of the creatures for the manifestation of the Lord on the Day of Resurrection. So ponder this great meaning. If there was nothing in the answer except revealing this hadith and its status, it would have been right for him to bite down on it with his molars. And to Allah be praise and grace, and with Him is success.

The fifth issue is that the souls, after leaving the bodies, if they are stripped of anything...

Some of them are distinguished from others until they get to know each other and meet. And if they are stripped of their body, they will take on its image, or what will be their condition?

This is an issue that you can hardly find anyone who has spoken about it, nor do you find any useful or useless books about it, especially according to the principles of those who say that it is abstract from matter and its relations, and is neither inside the world nor outside it, and has no form, nor quantity, nor person. So this question, according to their principles, is one that they have no answer to. Likewise, those who say that it is an accident of the body, so its distinction from other things is conditional upon its being in its body, so it has no distinction after death, rather it has no existence according to their principles, rather it is annihilated and invalidated by the dissolution of the body. Just as all the other attributes of the living are invalidated, and this question cannot be answered except according to the principles of the people of the Sunnah, which are supported by the evidence of the Qur'an, the Sunnah, the Athar, consideration, reason, and the statement that it is an entity that exists by itself, ascends and descends, connects and separates, exits and goes and comes, moves and rests. And on this there are more than a hundred proofs that we have mentioned in our great book on knowing the spirit and the soul, and we have shown the invalidity of what contradicts this statement from many aspects, and whoever says other than that does not know himself.

Allah the Almighty described it as entering, exiting, taking possession, dying, returning, ascending to the heavens, opening its doors for it and closing them for it. Allah the Almighty said: {And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], "Bring out your souls."} And Allah the Almighty said : {O reassured soul, return to your Lord, well-pleased and pleasing, and enter among My servants and enter My Paradise.} This is said to it when it leaves the body. Allah the Almighty said: {And by the soul and He who proportioned it and inspired it with knowledge.} {Its wickedness and its piety} So He informed that He made the soul as He informed that He made the body in His statement {Who created you, proportioned you, and balanced you} So He, glory be to Him, made the soul of man as He made his body, rather He made his body like a mold for his soul, so the making of the body follows the making of the soul, and the body is placed for it like a mold for what it is placed for.

And from here it is known that it takes from its body an image that distinguishes it from others, for it is affected and transferred from the body just as the body is affected and transferred from it, so the body acquires goodness and badness from the goodness and badness of the soul, and the soul acquires goodness and badness from the goodness and badness of the body. So the things that are most closely connected, proportionate, interactive, and affected by one another are the soul and the body. For this reason it is said to it at the time of separation: Come out, O good soul, that was in the good-souled body, and come out, O evil soul, that was in the evil body.

Allah the Most High said: {Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for an appointed term.} So He described them as taking, keeping, and sending, just as He described them as entering, exiting, returning, and leveling. The Prophet informed us that the sight of the dead person follows his soul when it is taken, and he informed us that the angel takes it and the angels take it from his hand, and it is found for him like the most fragrant scent of musk found on the face of the earth, or like the most foul odor of a corpse found on the face of the earth.

Symptoms have no smell, are not held, and are not taken from hand to hand.

And he informed that it ascends to the heavens and every angel of God between the heavens and the earth prays for it, and that the gates of the heavens are opened for it, so it ascends from heaven to heaven until it reaches the heaven in which God Almighty is, so it stops before Him and He orders that his name be written in the register of the people of the highest heavens or the register of the people of Sijjin, then it is returned to the earth, and that the soul of the unbeliever is cast out, and that it enters with the body into its grave for questioning.

The Prophet said that the soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body.

And he informed us that the souls of the martyrs are in the crops of green birds that go to the rivers of Paradise and eat from its fruits. And he informed us that the soul enjoys and is tormented in luxury until the Day of Resurrection.

And He, the Most High, has informed us about the souls of the people of Pharaoh, that they will be exposed to the Fire morning and evening before the Day of Resurrection. And He, the Most High, has informed us about the martyrs, that they are alive with their Lord, being provided for. And this is the life of their souls, and their provision is a home, otherwise the bodies would have been torn apart. And the Messenger of God, may God bless him and grant him peace, explained this life by saying that their souls are in the bodies of green birds that have lanterns hanging from the Throne, and they fly from Paradise wherever they wish, then they take refuge in those lanterns. Then their Lord looks down at them and says, "Do you desire?" Something they said, "What do we desire while we roam freely in Paradise wherever we wish?" He did that to them three times. Then when they saw that they would not be left without asking, they said, "We want our souls to be returned to our bodies so that we may be killed in Your cause once more."

It was authentically reported from him that the souls of the martyrs are in green birds that hang from the fruits of Paradise. Hanging with the damma of the lam means eating the leech.

Ibn Abbas said: The Messenger of God said: When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds that go to the rivers of Paradise, eat from its fruits, and take refuge in golden lamps in the shade of the Throne. When they found the goodness of their drink and food and the beauty of their resting place, they said:

Oh, if only our brothers knew what Allah has done for us so that they would not lose interest in jihad and would not turn back from war. So Allah the Almighty said, "I will convey it to them on your behalf." So Allah the Almighty revealed to His Messenger, "And never think that those who are killed in the way of Allah are dead. Rather, they are alive with their Lord, receiving provision." The verses were narrated by Imam Ahmad. This is explicit in its eating, drinking, movement, movement, and speech. More explanation of this will come soon, Allah the Almighty willing.

If this is the case with souls, then their distinction after separation is more apparent than the distinction between bodies, and the confusion between them is more distant than the confusion between bodies, for bodies are often similar, but as for souls, they are rarely similar.

This shows that we have not seen the bodies of the prophets, companions, and imams, and they are distinguished in our knowledge in the most obvious way. This distinction is not due to their bodies alone, even if we have been told of the characteristics of their bodies that distinguish one from the other. Rather, the distinction that we have is due to what we have learned and recognized of the characteristics of their souls and what they are based on. The distinction of the soul from the soul by its characteristics is greater than the distinction of the body from the body by its characteristics. Do you not see that the body of the believer and the disbeliever may resemble each other greatly, and between their souls there is the greatest difference and distinction, and you see two full brothers who are similar in creation to the utmost similarity, and between Their souls are extremely different, so if these two souls are separated, their distinction will be extremely apparent.

I will tell you of something that if you contemplate the states of souls and bodies, you will see it with your own eyes. It is rare that you see an ugly body and a hideous form without finding it composed of a soul that is similar and compatible with it. It is rare that you see a defect in a body without finding in the soul of its owner a defect that matches it. For this reason, the people of insight take the states of souls from the forms and states of bodies, and it is rare that you make a mistake in that.

It is narrated from Al-Shafi'i, may God have mercy on him, that there are amazing things about this.

Say that you see a beautiful form, a beautiful image, and a delicate composition, except that you find the soul attached to it appropriate for it. This is as long as it is not opposed by what necessitates its opposite, such as learning, training, and habit.

If the celestial spirits, which are the angels, are distinguished from one another without bodies carrying them, and likewise the jinn, then the distinction of the human spirits is more appropriate.

And In Musnad Darimi the Hadith of Abdullah Ibn Haram who got martyred and used to get his soul back in the body at night and the Companion who sought refuge in his grave to spend the night heard him reciting the Quran and he went back and told the Messenger of God that i sought refuge in his grave to spend the Night and i heard him reciting the Quran so the Messenger of God said: God restores their souls at night and this proves that the Messengers are on a higher rank so the Soul of our Prophet may God bless him and grant him peace is always with him and it might come out and Allah knows best.

The sixth question is: Will the soul be returned to the dead person in his grave at the time of questioning?

The Messenger of Allah spared us the matter of this issue and made us independent of people's sayings, as he stated that the soul would be returned to him. Al-Bara' bin 'Azib said: We were at his funeral in Baqi' al-Gharqad, so the Prophet, peace and blessings be upon him, came to us and sat down, and we sat around him as if birds were on our heads while he was digging a grave for him. He said: I seek refuge in Allah from the punishment of the grave, three times. Then he said: When the servant is approaching the Hereafter and is cut off from this world, angels descend to him as if their faces were the sun, and they sit near him. Then the Angel of Death will come and sit at his head and say, "O good soul, come out to forgiveness from Allah and His pleasure." He said, "So it will come out flowing as a drop flows from the mouth of a waterskin. Then he will seize it and when he seizes it, he will not leave it in his hand for the blink of an eye until they take it and put it in that shroud and that embalming agent and there will come out of it something like the best scent of musk found on the face of the earth." He said, "So they will ascend with it and they will not pass by it - meaning by a group of angels - except that they will say, 'What is this good soul?' They will say, 'So-and-so, son of so-and-so, is the best.'" His names by which they called Him in this world, until they reach the lowest heaven and ask permission for him, and it is opened for him, and he is accompanied from every heaven by those closest to it to the heaven that follows it, until he reaches the heaven in which Allah the Most High is. Then Allah the Almighty says, "Write the book of My servant in 'Illiyyin and return him to the earth, for from it I created them and into it I will return them, and from us He will bring them out another time." He said, "So his soul is returned to his body, and two angels come to him and make him sit up and say to him, 'Who is your Lord?' He says, 'My Lord is Allah.' They say, He will be asked, "What is your religion?" He will say, "My religion is Islam." They will say, "Who is this man who was sent among you?" He will say, "He is the Messenger of Allah." They will say, "What is your knowledge of this?" He will say, "I read the Book of Allah and believed in it and confirmed it." Then a voice will call from the heaven, "My servant has told the truth, so furnish him with a bed from Paradise and open for him a door from Paradise." He will be given some of its fragrance and goodness, and his grave will be made spacious for him as far as his sight can reach. A man with a handsome face, handsome clothes, and a pleasant scent will come to him, and he will say, "Receive good tidings of that which will please you. This is your Day which you were promised." He will say to him, "Who are you? Your face is the face that brings good." He will say, "I am your righteous deed." He will say, "My Lord, establish the Hour so that I may return to my family and my wealth." He will say, "And when the disbelieving servant is at the end of his worldly life and

the beginning of the Hereafter, angels with black faces, wearing sackcloth, will descend to him from the heaven and sit as far as the eye can see. Then the Angel of Death will come and sit at his head and say, ‘O wicked soul, come out to the wrath and anger of Allah.’ He will say, It will disperse in his body, and he will pull it out as a skewer is pulled out of wet wool. He will take it, and when he takes it, he will not leave it in his hand for the blink of an eye until they put it in that sackcloth, and there will come out of it a foul odor like that of a corpse.

They found it on the face of the earth, and they ascend with it, and they do not pass by it before a group of angels except that they say, “What is this foul odor?” They say, “So-and-so, son of so-and-so,” using the worst of the names he used to be called by in the world, until he reaches the lowest heaven, and it is asked to be opened for him, but it is not opened. Then the Messenger of Allah recited, “The gates of Heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle.” Then Allah, the Almighty, the Majestic, says, “Write a writing in Sijjin in the lowest earth.” Then his soul is cast out, then... He recited : {And whoever associates others with Allah, it is as if he had fallen from the sky and was snatched by birds or the wind had thrown him to a remote place.} Then his soul is returned to his body and two angels come to him and say to him, “Who is your Lord?” He says, “Huh, huh? I do not know.” They say to him, “Who is this man who was sent among you?” He says, “Huh, huh? I do not know.” Then a voice calls from the heaven, “My servant has lied, so spread out for him from the Fire and open for him a door to the Fire.” Then some of its heat and its scorching winds come to him and his grave becomes so tight that his ribs overlap within it and a man comes to him with an ugly face, ugly clothes, and a foul stench. The wind, and he will say, “Receive good news of that which will displease you. This is your Day which you were promised.” He will say, “Who are you? Your face is the face that brings evil.” He will say, “I am your evil deed.” He will say, “O Lord, do not let the Hour come.” Narrated by Imam Ahmad and Abu Dawud. Al-Nasa'i and Ibn Majah narrated the beginning of it, and Abu Awana al-Asfarayini narrated it in his Sahih.

All the Sunnis and Hadith scholars from all sects agreed on the basis of this hadith.

Abu Muhammad ibn Hazm said in his book Al-Milal wa Al-Nihal: As for the one who thinks that the dead person will come back to life in his grave before the Day of Resurrection, he is mistaken, because the verses that we mentioned prevent that, meaning the Most High's saying: {They said, "Our Lord, You caused us to die twice and You gave us life twice"} and His Most High's saying : {How can you disbelieve in Allah while you were dead and He gave you life? Then He will cause you to die, then He will bring you back to life}. He said: If the dead person came back to life in his grave, then the Most High would have caused us to die three times and given us life three times. This is False and contrary to the Qur'an, except for those whom Allah the Most High revived. A sign for one of the prophets, like those who left their homes in their thousands, fearing death, so Allah said to them, "Die," then He revived them. And the one who passed by a town and it was desolate on its roofs, and the one who singled him out, and likewise the saying of Allah the Most High: {Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for an appointed term.} So it is clear from the text of the Qur'an that the souls of all those we mentioned do not return. To his body except for the appointed term, which is the Day of Resurrection. Likewise, the Messenger of God informed us that he saw the souls on the night of his ascension to the lowest heaven. To the right of Adam were the souls of the people of happiness, and to his left were the souls of the people of misery. And he informed us on the day of Badr when he addressed the dead that they had heard his words before they had graves. And he did not denounce the Companions for saying that they had become corpses. And know that they were hearing his words. With that, it is clear that the address and hearing were to their souls only, without a doubt. As for the body, it is not. He felt it, and God Almighty said: {And you cannot make hear those in the graves.}

Denying hearing from those in the graves, which are the bodies, is without a doubt, and no Muslim doubts that the one from whom God Almighty denied hearing is not the one for whom the Messenger of God confirmed it. He said: It has never come from the Messenger of God in an authentic report that the souls of the dead return to their bodies when questioned. If that were authentic from him, we would have said it. He said: Rather, this addition about returning the souls in the graves to the bodies was only reported by Al-Minal bin Amr alone, and he is not strong. Shu'bah and others abandoned him, and he said about him: Al-Mughira bin Muqsim Al-Dhabi, who is one of the imams, never allowed Al-Munhal bin Amr to testify in Islam, according to what has been transmitted, and the rest of the established reports contradict that.

He said: What we said is also what was authenticated from the Companions.

Then he mentioned on the authority of Ibn Uyaynah on the authority of Mansur Ibn Safiyyah on the authority of his mother Safiyyah bint Shaiba, who said: Ibn Umar entered the mosque and saw Ibn al-Zubayr lying before he was buried. It was said to him: This is Asma' bint Abi Bakr al-Siddiq. Ibn Umar went to her and consoled her and said: These bodies are nothing and the souls are with Allah. His mother said: What prevents me when the head of Yahya ibn Zakariya was presented to one of the prostitutes of the Children of Israel?

I said: What Abu Muhammad mentioned in it is true and false. As for his saying, "Whoever thinks that the dead person lives in his grave," he is mistaken. This is a general statement, as he meant by it the usual life in this world in which the soul is established in the body, manages it and directs it, and needs food, drink, and clothing. This is a mistake, as he said, and the senses and reason contradict it, just as the text contradicts it.

And if he meant by it another life other than this life, rather he will be returned to him in a way other than the usual return in this world, so that he will be questioned and tested in his grave, then this is true, and denying it is wrong. The authentic and explicit text indicates this, which is his(SAW) statement, "Then his soul will be returned to his body." We will mention the answer to his weakening of the hadith, God willing.

As for his proof with the words of the Most High: {They said, "Our Lord, You caused us to die twice and You gave us life twice,"}, it does not negate the proof of this temporary return of the soul to the body, just as the one killed among the Children of Israel, whom God revived after killing him and then caused him to die, that temporary life was not taken into account for questioning, for he was revived for a moment such that he said, "So-and-so killed me," then he fell dead. His saying, "Then his soul is returned to his body," does not indicate a stable life, but rather indicates Returning it to the body and clinging to it, and the soul remains attached to its body, even if it has worn out and been torn apart.

As for the Almighty's saying: {And you cannot make hear those in the graves}

[Fatir: 22], the context of the verse indicates that what is meant by it is that the disbeliever is dead of heart, and is not able to make them hear in a way that benefits them, just as those in the graves are not able to make them hear in a way that benefits them. And the Almighty did not mean that the people of the graves do not hear anything at all. How can that be when the Prophet - may God bless him and grant him peace - informed us that they hear the flapping of the sandals of the mourners, and informed us that the dead of Badr heard his words and speech, and prescribed greeting them in the form of addressing the one present who hears, and informed us that whoever greets his believing brother, he should return his greeting This verse is similar to His statement: {Indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart.} [An-Naml: 80]

It may be said: The denial of the deaf hearing along with the denial of the dead hearing indicates that what is meant is the inability of each of them to hear. And since the hearts of these people were dead and deaf, their hearing was impossible,

just as addressing the dead and the deaf. This is true, but it does not deny The souls' hearing after death is a hearing of rebuke and reprimand, through their attachment to bodies at some point in time. This is not the denied hearing. And God knows best.

The true meaning is: You cannot make heard those whom God does not will to be heard. You are only a warner, meaning: God has only given you the ability to warn with the warning that He has charged you with, not to make heard those whom God does not will to be heard.

The secret of this is that the soul has five types of attachment to the body, with varying rulings.

One of them is her attachment to him in the mother's womb as a fetus.

The second is her attachment to him after he came out to the face of the earth.

The third is her attachment to him while she is asleep, so she has an attachment to him in one respect and a separation in another.

The fourth is her attachment to him in the intermediate realm. Even if she leaves him and is detached from him, she does not leave him completely, such that she has no attention to him at all. We mentioned at the beginning of the answer from the hadiths and reports that indicate her return to him at the time of the Muslim's greeting. This return is a special return that does not necessitate the life of the body before the Day of Resurrection.

The fifth is its attachment to Him on the Day of Resurrection of the bodies. This is the most complete type of attachment to the body, and there is no relation to what preceded it from the types of attachment to Him, since it is an attachment that does not accept the body with its death, sleep, or corruption.

As for the Most High's saying , "Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for an appointed term," His, glory be to Him, keeping those for whom He has decreed death does not contradict His returning them to their dead bodies at a certain time, a temporary return that does not necessitate for them the usual life in this world.

If the soul of the sleeping person is in his body while he is alive and his life is not the life of the awake person, then sleep is the twin of death. So too with the dead person, if his soul is returned to his body, he will have a state intermediate between the living and the dead whose soul has not returned to his body, like the state of the sleeping person intermediate between the living and the dead. So ponder this, it will remove many problems for you.

As for the news of the Prophet about the vision of the prophets on the night of his Isra', some of the people of Hadith have claimed that the one who saw them was their ghosts and spirits. He said, "They are alive with their Lord." He saw Abraham leaning his back against the Ma'mur House, and Moses standing in his grave praying. He described the prophets when he saw them as ghosts. Moses saw a tall, slender man as if he were from the men of Sharu'ah, and he saw Jesus dripping from his head as if he had been taken out of the desert, and he saw Abraham and likened him to himself.

Others disputed this with them and said: This vision is only for their souls, not their bodies. The bodies on the earth will definitely be resurrected on the Day of Resurrection of the bodies, and they will not be resurrected before that. If they had been resurrected before that, the earth would have split open from them before the Day of Resurrection. They would have tasted death when the Trumpet is blown, and this is a third death. This is definitely false. If the bodies had been resurrected from the graves, God would not have returned them to

them, but they would have been in Paradise. It has been authentically reported from the Prophet that God has forbidden... Paradise is for the prophets until he enters it, and he is the first to open the gate of Paradise, and he is the first for whom the earth will split open, absolutely. It did not split open for anyone before him.

It is known with necessity that his body was on the ground, fresh from the rain. The companions asked him, "How can our prayers be presented to you when you have rotted away?" He said, "God has forbidden the earth to consume the bodies of the prophets."

If his body was not in his Shrine, he would not have given this answer.

It was authentically reported that God assigned angels to his grave to convey to him the greetings of his nation.

It was authentically reported that he went out between Abu Bakr and Omar and said: This is how we are sent.

This is with the certainty that his noble soul is in the highest companionship in the highest heavens with the souls of the prophets.

It was authentically reported that he saw Moses standing and praying in his grave on the night of the Isra' and he saw him in the sixth or seventh heaven. So the soul was there and it had a connection with the body in the grave and supervised it and was attached to it such that it prayed in its grave and returned the greetings of those who greeted it while it was in the highest company.

There is no contradiction between the two matters, for the condition of souls is not the condition of bodies. You will find two similar, proportionate souls in the utmost proximity and closeness, even if there is a distance between them as far as the East. You will find two discordant, hostile souls in the utmost distance between them, even if their bodies are adjacent and close together.

The soul's descent, ascent, nearness, and distance are not of the same kind as the body, for it ascends to what is above the heavens, then descends to the earth. Between its capture and the placement of the dead in his grave, which is a short time, the body does not ascend and descend in such a time. Likewise, its ascent and return to the body in sleep and wakefulness. Some of them have likened it to the sun and its rays, for it is in the sky and its rays are on the earth. Our sheikh said, "This is not a suitable example, for the sun itself does

not descend from the sky, and the rays that are on the earth are not the sun or its attributes, but rather they are an accident that occurred." Because of the sun and the body opposite it, and the soul itself ascends and descends. As for the Companions' saying to the Prophet about the dead of Badr, "How can you address people who have become corpses with his news by hearing his words?" This does not negate the return of their souls to their bodies at that time, a return by which they hear his speech, and the bodies have become corpses. So the address is to the souls attached to those bodies that have become corrupted.

As for the Most High's saying , "And you cannot make those in the graves hear," the context of the verse indicates that what is meant by it is that the dead-hearted disbeliever cannot be made to hear in a way that benefits them, just as those in the graves cannot be made to hear in a way that benefits them. The Most High did not mean that the people of the graves do not hear anything at all. How can that be, when the Prophet informed us that they hear the flapping of the mourners' sandals, and he informed us that the dead of Badr heard his words and speech, and he prescribed greeting them in the form of address to the one present who hears? And he informed that whoever greets his believing brother, he will greet him back.

This verse is similar to His statement, "Indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart." It may be said that denying the deaf's hearing along with denying the dead's hearing indicates that what is meant is the ineligibility of either of them to hear.

And since the hearts of these people were dead and deaf, their hearing was prevented from being addressed by the dead and the deaf. This is true, but it does not negate the souls' hearing after death of rebuke and reprimand by means of their attachment to the bodies at some time. This is not the hearing that is denied, and God knows best.

The true meaning is that you cannot make someone hear whom God does not will to hear. You are only a warner. That is, God has given you the ability to warn with the warning that He has charged you with, not to make someone hear whom God does not will to hear.

And The Correct Opinion is: That Our Prophet (SAW) is alive in his grave and the Authentic Hadith in musnad Abi Ya'la where The Messenger of God said: Jesus will come at my grave and say "Ya Muhammad" and i will respond. And this is a proof of him hearing and even able to reply but not everyone can listen to him or hear him only Awliya have this blessing bestowed upon them as for the Hadith that i can hear the dead but you cannot and God knows best.

As for his saying that the hadith is not authentic because Al-Minhal bin Amr alone narrated it and he is not strong, this is a reckless act on his part, may God have mercy on him. The hadith is authentic, there is no doubt about it. It was narrated from Al-Bara' bin Azib by a group other than Zadhan, including Adi bin Thabit, Muhammad bin Uqbah, and Mujahid.

Al-Hafiz Abu Abdullah bin Mandah said in the Book of the Spirit and the Soul: Muhammad bin Yaqub bin Yusuf told us, Muhammad bin Ishaq al-Saffar told us, Abu al-Nadr Hashim bin al-Qasim told us, Isa bin al-Musayyab told us, on the authority of Adi bin Thabit, on the authority of al-Bara bin Azib, who said: We went out with the Messenger of God in the funeral of a man from the Ansar. We reached the grave and it had not yet been dug, so we sat down and he sat as if there were a split rock on our shoulders and birds on our heads. He murmured a little, and murmuring means silence. Then when he raised his head, he said: When a believer... He was in the beginning of the Hereafter and the end of this world, and the Angel of Death attended him. Angels descended upon him with a shroud from Paradise and embalming materials from Paradise. They sat from him as far as the eye could see. Then the Angel of Death came and sat at his head and said, "Come out, O reassured soul, come out to the mercy and pleasure of Allah." So his soul slipped out as a drop drips from a waterskin. When his soul departed, everyone between the heaven and the earth prayed for him, except for the two heavy things. Then he ascended with him to the heaven, and the heaven was opened for him, and his close ones accompanied him to the heaven. The second, the third, the fourth, the fifth, the sixth, and the seventh are the closest to the Throne of every heaven. When he reaches the Throne, his record is written in 'Illiyyun. And the Lord, the Almighty, the Majestic, says: Return My servant to his bed, for I promised them that from it I created them, and into it I will return them, and from it I will bring them out another time. So he is returned to his bed, and Munkar and Nakir come to him, stirring up the earth with their fangs and searching the ground with their hair. They make him sit up, then it is said to him: O this one from your Lord, and he says: My Lord is Allah. They say: You have spoken the truth. Then it is said to him: What is it? Your religion. He will say, "My religion is Islam." They will say, "You have spoken the truth." Then it will be said to him, "Who is your prophet?" He will say, "Muhammad is the Messenger of Allah." They will say, "You have spoken the truth." Then his grave will be made spacious for him as far as his sight can reach, and a man with a handsome face, a pleasant scent, and handsome clothing will come to him and say, "May Allah reward you with good." By Allah, I did not know that you were quick to obey Allah and slow to disobey Allah. He will say, "And you, may Allah reward you with good. Who are you?" He will say, "I am your righteous teacher." Then a door to Paradise will be opened for him and he will look.

To his seat and his home therein until the Hour comes. And when the disbeliever is in the last part of this world and the first part of the Hereafter, and death comes to him, angels will descend upon him from the heaven with a shroud of fire and embalming of fire. He said: They will sit from him as far as his sight can reach, and the Angel of Death will come and sit at his head, then he will say: Come out, O evil soul, come out to the wrath and anger of Allah. So his soul will disperse in his body, hating to come out for what it sees and witnesses, and he will extract it as a skewer is extracted from wet wool. So when his soul comes out, everyone will curse him. Nothing is between the heaven and the earth except the two heavy things. Then he ascends with him to the heaven, and it is closed to him. Then the Lord, the Almighty, the Majestic, says, "Return My servant to his resting place, for I promised them that from it I created them, and into it I will return them, and from it I will bring them out another time." Then his soul is returned to his resting place. Then Munkar and Nakir come to him, stirring up the earth with their fangs and examining the earth with their hair. Their voices are like thunder and their sights are like flashing lightning. Then they make him sit up and say, "O, this is from your Lord." He says, "I do not know." Then he calls out from the side of the grave, "I do not know." Then they strike him with a hammer of iron, such that if all the people were to gather around it, it would break. Al-Khafiqin did not say: And his grave will be made tight for him until his ribs interlock, and a man will come to him with an ugly face, ugly clothes, and a foul odor, and he will say: May Allah reward you with evil, for by Allah, I did not know that you were slow in obeying Allah and quick in disobeying Allah. He will say: Who are you? He will say: I am your evil deeds. Then a door to the Fire will be opened for him, and he will look at his seat in it until the Hour comes. Narrated by Imam Ahmad, Mahmoud bin Ghailan, and others on the authority of Abu al-Nadr.

It states that the souls are returned to the grave and that the two angels sit with the dead and ask him to speak.

Then Ibn Mandah narrated it on the authority of Muhammad ibn Salamah on the authority of Khasif al-Jazari on the authority of Mujahid on the authority of al-Bara' ibn 'Azib, who said: We were at the funeral of a man from the Ansar, and the Messenger of God was with us. We reached the grave, and it had not been dug. The bier was placed, and the Messenger of God sat down and said: When the believer is dying, the Angel of Death comes to him in the best form and the sweetest scent. He sits beside him to take his soul, and two angels come to him with embalming from Paradise and a shroud from Paradise, and they were far from him. The Angel of Death extracted his soul from his body, oozing out. When it becomes... To the Angel of Death, the two angels hastened to take her from him, embalmed her with embalming materials from Paradise,

and shrouded her in a shroud from Paradise. Then they ascended with her to Paradise, and the gates of Heaven were opened for her, and the angels were delighted with her, and they said, "To whom belongs this pure soul for whom the gates of Heaven were opened?" And she was called by the best of the names by which she was called in this world, and it was said, "This is the soul of so-and-so." Then when she ascended with him to Heaven, the close ones of every Heaven accompanied her until she was placed before God at the Throne, and her deeds were brought forth from Then God Almighty will say to those brought near: Bear witness that I have forgiven the one who did this deed. Then his book will be sealed and he will be returned to the highest place in the heavens. Then God Almighty will say:

Return the soul of My servant to the earth, for I have promised them that I will return them to it. Then the Messenger of Allah recited: {From it We created you, and into it We will return you, and from it We will extract you another time.} So when the believer is placed in his grave, a door to Paradise will be opened for him at his feet, and he will be told: Look at what Allah has prepared for you of reward. And a door to Hell will be opened for him at his head, and he will be told: Look at what Allah has averted from you of torment. Then he will be told: Sleep with peace of mind, for there is nothing more beloved to him than the establishment of the Hour. And the Messenger of Allah said when he is placed The believer in his grave, the earth says to him, "If you were beloved to me while you were on my back, how will it be when you are in my belly today? I will show you what I will do with you." So his grave will be expanded for him as far as his sight can reach. The Messenger of Allah, may Allah bless him and grant him peace, said, "When the disbeliever is placed in his grave, Munkar and Nakir will come to him and make him sit up and say to him, 'Who is your Lord?' He will say, 'I do not know.' They will say, 'I would not have known.' They will strike him once and he will turn to ashes. Then he will be returned and sit up and it will be said to him, 'What do you say about this man?' He will say, 'Which man?' They will say, 'Muhammad.' He will say, 'The people said that he is...'" The Messenger of God, they strike him once and he turns to ashes.

This is a proven, well-known and widespread hadith that was authenticated by a group of hadith masters. We do not know of any of the imams of hadith who criticized it. Rather, they narrated it in their books and accepted it and made it a fundamental principle of the religion regarding the torment and bliss of the grave, the questioning of Munkar and Nakir, the taking of souls and their ascent to the presence of Allah, then their return to the grave. Abu Muhammad's statement that none narrated it except Zadhan was mistaken on his part. Rather, it was narrated from al-Baraa' by others other than Zadhan, and it was narrated from him by 'Adi ibn Thabit, Mujahid ibn Jubayr, Muhammad ibn 'Uqbah and others. It has been collected. Ad-Daraqutni mentioned his chains of transmission in Musannaf Mufrad and Zadan is one of the trustworthy narrators. He narrated from the greatest companions such as Omar and others. Muslim narrated from him in his Sahih. Yahya bin Ma'in said: He is trustworthy. Hamid bin Hilal said when he was asked about him: He is trustworthy. Do not ask about the likes of these. Ibn Adi said: His hadiths are acceptable if he narrated from a trustworthy person.

And his saying that Al-Minhal bin Amr was the only one who narrated this addition, which is his saying, "Then his soul will be returned to his body," and his weakness, for Al-Minhal is one of the trustworthy and just narrators. Ibn Ma'in said, "Al-Minhal is trustworthy," and Al-Ajli said, "He is a trustworthy Kufan," and the greatest thing that was said about him is that he heard the sound of singing from his house, and this does not necessitate casting doubt on his narration and rejecting his hadith, and Ibn Hazm's weakening of him is nothing, for he did not mention a reason for weakening him other than his being the only one who narrated his saying, "Then his soul will be returned to his body," and we have explained that he was not the only one who narrated it, rather others narrated it, and he narrated what is more eloquent than it or similar to it. Like his saying, "Then his soul will be returned to him," and his saying, "Then it will go to his grave and he will sit up straight," and his saying, "They will make him sit," and his saying, "He will sit in his grave." All of these are authentic hadiths with no flaws in them. Others have declared it invalid because Zadhan did not hear it from al-Baraa', and this defect is invalid, because Abu Awanah al-Isfarayini narrated it in his Sahih with his chain of transmission, and he said on the authority of Abu Amr Zadhan al-Kindi, who said, "I heard al-Baraa' bin 'Azib." And al-Hafiz Abu Abdullah bin Mandah said, "This is a connected chain of transmission." Famous, narrated by a group on the authority of Al-Baraa'

Even if we were to ignore the hadith of Al-Baraa, the rest of the authentic hadiths are explicit about that, such as the hadith of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, that the Messenger of Allah said: "The angels attend the dead person. If it is a righteous man, they say: 'Come out, O good soul, it was in a good body. Come out praised and receive good tidings of a spirit and fragrant perfume and a Lord who is not angry.' He said: 'So he says that until it comes out, then it is taken up to the heaven and it is opened for it, and it is said: Who...'" This, and they say: So-and-so, and they say: Welcome to the good soul that was in the body, enter praiseworthy and receive good tidings of a spirit and fragrant herbs and a Lord who is not angry. And that is said to it until it reaches the heaven in which is Allah, the Almighty and Majestic. And if it is the evil man, he says: Come out, you evil soul that was in the evil body, come out reprehensible and receive good tidings of boiling water and pus and another of its kind, pairs. And they say that until it comes out, then it ascends with it to the heaven and it is opened for it, and it is said: Who is this? They will say, "So-and-so." They will say, "No welcome to the evil soul that was in the evil body. Go back, you are reprehensible one, for the gates of heaven will not be opened for you." So it will be sent between heaven and earth and will go to the grave. Then the righteous man will sit in his grave without fear or hindrance. Then it will be said, "What did you say about Islam? Who is this man?" He will say, "Muhammad is the Messenger of God. He came to us with clear proofs from God, so we believed and confirmed them." And he mentioned the rest of the hadith.

Al-Hafiz Abu Naim said: This is a hadith whose narrators are agreed upon as being trustworthy. The two imams, Muhammad ibn Ismail al-Bukhari and Muslim ibn al-Hajjaj, agreed on the authority of Ibn Abi Dhi'b, Muhammad ibn Amr ibn Ata' and Sa'id ibn Yasar, and they are among their conditions. It was narrated by the great early scholars on the authority of Ibn Abi Dhi'b, such as Ibn Abi Fadik and Abd al-Raheem ibn Ibrahim. End quote. It was narrated on the authority of Ibn Abi Dhi'b by more than one person.

Abu Abdullah bin Mandah argued for the return of the soul to the body by saying: Muhammad bin Al-Husayn bin Al-Hasan told us, Muhammad bin Zayd Al-Naysaburi told us, Hammad bin Qirat told us, Muhammad bin Al-Fadl told us, on the authority of Yazid bin Abdul Rahman Al-Sayegh Al-Balkhi, on the authority of Al-Dahhak bin Muzahim, on the authority of Ibn Abbas, that he said: While the Messenger of God was sitting one day, he recited this verse: "And if you could but see when the wrongdoers are in the overwhelming pangs of death, and the angels are stretching out their hands, and they are ignorant of what they say." He said: By Him in Whose Hand is the soul of Muhammad,

no soul departs from this world until it sees its seat in Paradise or Hell. Then he said: Then, when that time comes, two rows of angels will be arranged for him between the two horizons, as if their faces were the sun. He will look at them as you see no one else, even though you think that they are looking at you. With each of them are shrouds and embalming materials. If he is a believer, give him the good news of Paradise and say:

Go out, O good soul, to the pleasure of Allah and His Paradise, for Allah has prepared for you from honor what is better than the world and what is in it. So they will continue to give him good tidings and to surround him, for they are kinder and more compassionate than a mother to her child. Then they will extract his soul from under every nail and joint, and the first will die, and it will be easy for him, and you used to see them in numbers until they reach his chin. He said, "Then it is more averse to coming out of the body than the child when he comes out of the womb. So each of them will hasten to seize it, and the Angel of Death will take it." Then the Messenger of Allah recited, "Say, 'An angel will take you in death.'" {Death which is entrusted to you, then to your Lord you will be returned.} He will receive her in white shrouds, then he will embrace her, and he will be more attached to her than a woman when she gives birth to her. Then a scent more fragrant than musk will emanate from her, and they will inhale her scent and rejoice over her and say, "Welcome to the good spirit and the good spirit. O Allah, bless his soul and the body from which he came out." He said, "So they will ascend with her, and Allah, the Almighty, created in the air, and no one knows their number except Him. Then a scent more fragrant than musk will emanate from her, and they will pray for her and rejoice. The gates of heaven will be opened for them, and every angel in every heaven will pray for her." A sky passes by them until it ends up in front of the Almighty King. Then the Almighty, may His glory be exalted, says, "Welcome to the good soul," and embodies what came out of it. And when the Lord, the Almighty, says to a thing, "Welcome," and loves everything for it, and removes all distress from it, then He says to this good soul, "Enter it into Paradise and show it its seat in Paradise and show it what I have prepared for it of honor and bliss, then take it to the earth, for I have decreed that from it I created them, and into it I will return them, and from it I will bring them out another time." By the One in Whose Hand is the soul of Muhammad, it is more severe. Hatred to leave it when it was leaving the body and saying: Where are you taking me to that body in which I was? He said: They say: We are commanded to do this, so you must do it. So they descend with him according to the amount of time they have finished washing and shrouding him, and they put that soul between his body and his shrouds.

This hadith indicates that the soul is returned between the body and the shrouds. This is a return other than the attachment it had to the body in this world, which is another type. It is different from its attachment to it during sleep and different from its attachment to it while it is in its place. Rather, it is a return specific to questioning.

Sheikh Al-Islam Ibn Tayimiyyah said: The authentic, mutawatir hadiths indicate the return of the soul to the body at the time of questioning. The questioning of the body without a soul is a statement made by a group of people, and the majority denied it. Others opposed them and said that the questioning is for the soul without a body. This was said by Ibn Marra and Ibn Hazm, and both of them were wrong. The authentic hadiths refute it. If that were only for the soul, then the grave would not have had any exclusivity to the soul.

This is made clear by the answer to the question.

It is the questioner's statement: Is the punishment of the grave on the soul and the body, or on the soul without the body, or on the body without the soul? And does the body share in the bliss and punishment with the soul or not?

The Sheikh of Islam was asked about this issue, and we will mention the wording of his answer. He said: Rather, torment and bliss are for the soul and the body together, according to the agreement of the people of the Sunnah and the community. The soul enjoys and is tormented separately from the body, and enjoys and is tormented connected to the body, and the body is connected to it. So, the bliss and torment are for it in this case combined, just as they are for the soul separately from the body. And are the torment and bliss for the body without the soul? There are two opinions on this. They are well-known to the people of Hadith and Sunnah and the people of Kalam. In the issue there are strange sayings that are not from the sayings of the people of Sunnah and Hadith. The saying of those who say that bliss and torment only occur to the soul and that the body is neither blessed nor tormented. This is what the philosophers who deny the resurrection of bodies say, and these are disbelievers by the consensus of the Muslims. It is also said by many of the people of Kalam from the Mu'tazilah and others who acknowledge the resurrection of bodies, but they say that it will not be in the Barzakh, but rather it will be when rising from the graves. These people deny the torment of the body in the intermediate realm only and say that the souls are the ones who are blessed or tormented in the intermediate realm. Then, when the Day of Resurrection comes, the soul and the body will be tormented together. This statement was made by groups of Muslims from the people of theology and hadith and others, and it is the choice of Ibn Hazm and Ibn Marra. So this statement is not one of the three strange

statements, rather it is added to the statement of those who say that there is torment in the grave and acknowledge the Resurrection and confirm the resurrection of bodies and souls, but There are three opinions about their punishment in the grave.

One of them is that it is only on the soul

The second is that it is upon her and upon the body through her.

The third is that it is only on the body. The second statement may be added to this, which is the statement of those who affirm the torment of the grave and make the soul the life, and make the anomalous statement of those who deny the torment of bodies absolutely, and the statement of those who deny the torment of the soul absolutely. So if you make the anomalous statements three, then the second anomalous statement is the statement of those who say that the soul alone does not enjoy or torment, but rather the soul is life. This is what is said by groups of the people of theology from the Mu'tazila and the Ash'ariyya, such as Judge Abu Bakr. And others, and they deny that the soul remains after the separation from the body, and this is a false statement, and his companions, Abu al-Ma'ali al-Jarini and others, have disagreed with him. Rather, it has been proven by the Book, the Sunnah, and the consensus of the nation that the soul remains after the separation from the body, and that it is blessed or tormented. The divine philosophers acknowledge this, but they deny the resurrection of bodies. These people acknowledge the resurrection of bodies, but they deny

The resurrection of the souls, their bliss and their torment, without the bodies. Both statements are wrong and misguided. However, the statement of the philosophers is further from the statements of the people of Islam, even if those who believe that they adhere to the religion of Islam, and even those who think that they are people of knowledge, and theology, may agree with them on it.

The third strange statement is the statement of those who say that there is no bliss or torment in the intermediate realm, but that this will not happen until the Great Hour comes, as is said by those who say this from the Mu'tazila and those like them who deny the torment and bliss of the grave, based on the fact that the soul does not remain after the separation from the body and that the body is neither blissful nor tormented. All of these groups are misguided in the matter of the intermediate realm, but they are better than the philosophers, for they are committed to the Great Resurrection.

So if you know these false sayings, then know that the doctrine of the predecessors of the nation and its imams

When a dead person dies, he is in bliss or torment, and this happens to his soul and body, and the soul remains after leaving the body, in bliss or torment, and that it connects with the body sometimes, and he experiences bliss or torment with it. Then, when it is the Day of the Great Resurrection, the souls will be returned to the bodies and they will rise from their graves to the Lord of the Worlds, and the resurrection of the bodies is agreed upon by the Muslims, Jews, and Christians.

We confirm what we have mentioned. As for the hadiths about the torment of the grave and the questioning of Munkar and Nakir...

There are many narrations from the Prophet, as in the two Sahihs, on the authority of Ibn Abbas, that the Prophet passed by two graves and said: They are being punished, but they are not being punished for a major sin. As for one of them, he did not clean himself after urinating, and as for the other, he used to spread gossip. Then he called for a fresh palm branch, split it in half, and said: Perhaps it will be made easier for them as long as they do not dry out.

In Sahih Muslim, on the authority of Zaid bin Thabit, he said: The Messenger of God, may God bless him and grant him peace, was riding his mule in the garden of Banu al-Najjar, and we were with him. It swerved with him and almost threw him over. Then he found six, five, or four graves. He said: Who knows the owners of these graves? A man said: I do. He said: When did these people die? He said: They died while practicing polytheism. He said: This nation will be tested in their graves. Were it not that you would not bury one another, I would have called upon God to make you hear the torment of the grave that I hear. Then he turned to us. In his face, he said, "Seek refuge in Allah from the punishment of the Fire." They said, "We seek refuge in Allah from the punishment of the Fire." He said, "Seek refuge in Allah from the punishment of the grave." They said, "We seek refuge in Allah from the punishment of the grave." He said, "Seek refuge in Allah from trials, both apparent and hidden." They said, "We seek refuge in Allah from trials, both apparent and hidden." He said, "Seek refuge in Allah from the trial of the Antichrist." They said, "We seek refuge in Allah from the trial of the Antichrist."

In Sahih Muslim and all Sunan, on the authority of Abu Hurayrah, the Prophet said: When one of you finishes the final testimony of faith, let him seek refuge in God from four things: from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the trial of the Antichrist.

And in Sahih Muslim also and others on the authority of Ibn Abbas that the Prophet used to teach them this supplication as he taught them a surah from the Qur'an: O Allah, I seek refuge in You from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of life and death, and I seek refuge in You from the trial of the Antichrist.

In the two Sahihs, on the authority of Abu Ayyub, he said: The Prophet went out when the sun had set, and he heard a voice and said: The Jews are being tormented in their graves.

In the two Sahihs, on the authority of Aisha, may God be pleased with her, she said: I entered upon an old woman from the old women of the Jews of Medina, and she said: The people of the graves are being tormented in their graves. She said: I denied her and I did not feel comfortable believing her. She said: So she went out and entered upon the Messenger of God, may God bless him and grant him peace, and she said: O Messenger of God, an old woman from the old women of the Jews of Medina entered and claimed that the people of the graves are being tormented in their graves. He said: She is right, they are being tormented with a torment that all the animals hear. She said: So I did not see him after that in prayer except seeking refuge from Torment of the grave

In Sahih Ibn Hibban, on the authority of Umm Mubashar, she said: The Messenger of God came to me while he was saying: Seek refuge in God from the punishment of the grave. I said: O Messenger of God, is there a punishment in the grave? He said: They are being punished in their graves with a punishment that even the animals can hear.

Some scholars said: For this reason, when the people are sad, they go with their animals to the graves of the Jews, Christians, and hypocrites, such as the Ismailis, Nusayris, Qarmatians from Banu Ubayd, and others who are in the land of Egypt and Syria. The owners of the horses go to their graves for this reason, just as they go to the graves of the Jews and Christians. He said: So when the horses hear the torment of the grave, this causes them fear and heat that takes away the saddle.

Abdul Haq al-Ashbili said: The jurist Abu al-Hakam Barkhan, who was a man of knowledge and action, told me that they buried a dead person in their village on the outskirts of Seville. When they had finished burying him, they sat down to talk, and an animal was grazing near them. Suddenly, the animal came quickly to the grave, put its ear to it as if it was listening, then it turned away like a mouse. Then it returned to the grave, put its ear to it as if it was listening, then it turned away like a mouse. It did that time after time.

Abu Al-Hakam said: I mentioned the torment of the grave and the Prophet's saying that they will be tormented with a torment that even the animals will hear.

He told us this story while we were listening to the book of Muslim, when the reader reached the words of the Prophet that they are being tortured with a torture that even the animals can hear.

This hearing is about the voices of the tormented. Hannad bin Al-Sarri said in the Book of Asceticism: We were told by Wakee', on the authority of Al-A'mash, on the authority of Shaqiq, on the authority of Aisha, may God be pleased with her, who said: I entered upon a Jewish woman and mentioned the torment of the grave, but she denied it. Then the Prophet entered upon me and I mentioned that to him, and he said: By the One in Whose Hand is my soul, they are being tormented in their graves until the animals hear their voices.

I said: The hadiths of the question in the grave are many, as in the two Sahihs and the Sunan on the authority of Al-Bara' bin 'Azib that the Messenger of Allah said: When a Muslim is asked in his grave and he testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, then that is the saying of Allah {Allah will confirm those who believe with the firm word in worldly life and in the Hereafter}. And in another version it was revealed about the torment of the grave. It is said to him: Who is your Lord? He will say: Allah is my Lord, and Muhammad is my Prophet. So that is the saying of Allah {Allah will confirm Those who believe in the firm word in worldly life and in the Hereafter}.

This hadith was narrated in full by the scholars of Sunan and Musnad, as mentioned above.

In this hadith, it is stated that the soul will be returned to the body and that its ribs will be different. This is clear in that the punishment is on the soul and the body together.

And Abu Hurairah narrated a hadith like that of Al-Baraa' about the taking of the soul, the questioning, the bliss and the torment. His hadith is in Al-Musnad and Sahih Abi Hatim that the Prophet said: When the dead person is placed in his grave, he hears the sound of their sandals when they turn away from him. If he was a believer, the prayer will be at his head, fasting on his right, and zakat on his left. And doing good deeds, such as charity, kinship, good deeds and kindness, will be at his feet. Then he will be approached from the front of his head, and the prayer will say: There is no entrance before me. Then... He will be approached from his right and will say, "Fasting is not an entrance to me." Then he will be approached from his left and will say, "Zakat is not an entrance to me." Then he will be approached from his feet and will say, "Doing good deeds, such as charity, maintaining ties of kinship, doing good deeds, and doing good deeds, are not an entrance to me." Then he will be told, "Sit down." So he will sit and the sun will be shown to him as if it had set. Then he will be told, "This is the man who was among you. What do you say about him and what do you testify against him?" He will say, "Leave me until I pray." They will say, "You will pray. Tell us about what we are asking you about. Have you seen this man who was..." There is among you what you say about it and what you bear witness to. Then Muhammad says, "I bear witness that he is the Messenger of God who came with the truth from God." Then it is said to him, "On that you lived, and on that you died, and on that you will be resurrected, God willing." Then a door to Paradise is opened for him and it is said to him, "This is your seat and what God has prepared for you in it." So he increases in happiness and joy. Then his grave is expanded for him seventy cubits and illuminated for him in it, and the body is returned to what it began as.

From it and make his breath in the good breath and it is a bird suspended in the trees of Paradise. He said: So that is the saying of Allah the Most High: {Allah confirms those who believe with the firm word in the life of this world and in the Hereafter} and He mentioned the opposite of that in the disbeliever until He said: Then his grave is made narrow for him until his ribs interlock in it. That is the difficult life about which Allah the Most High said: {Then indeed, he will have a difficult life, and We will gather him on the Day of Resurrection blind}

In the two Sahihs, from the hadith of Qatada, on the authority of Anas, that the Prophet said: When the dead person is placed in his grave and his companions turn away from him, he hears the sound of their sandals. Two angels come to him and make him sit and say to him: What did you say about this man Muhammad? As for the believer, he says: I bear witness that he is the servant and Messenger of God. He says: Look at your seat in Hell, for God has replaced it for you with a seat in Paradise. The Messenger of God said: Then he sees them both. Qatada said: And it was mentioned to us that it is made spacious for him. In his grave there are seventy cubits, filled with greenery until the Day of Resurrection. Then he returned to the hadith of Anas, who said: As for the disbeliever and the hypocrite, they will say to him: What did you say about this man? He will say: I do not know. I used to say what the people say. They will say: I did not know, nor did I recite. Then he will be struck with an iron hammer between his ears, and he will scream a scream that will be heard by everyone except the two heavy ones.

In Sahih Abi Hatim, on the authority of Abu Hurayrah, he said: The Messenger of Allah said: When the grave of one of you or of a human being is visited by two black and blue angels, one of them is called Al-Munkar and the other Al-Nakeer, they say to him: What did you say about this man Muhammad? So he will say what he used to say. If he was a believer, he will say: He is the servant of Allah and His Messenger. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and His Messenger. They say to him: We knew that you would say that. Then his grave is expanded for him to a size of seventy cubits by seventy. An arm and a light will be given to him in it, and it will be said to him, "Sleep," and he will say, "Go back to my family and my wealth and inform them," and they will say, "Sleep like the sleep of a bridegroom who is not awakened except by the most beloved of his family to him," until Allah raises him from his bed. That is it. And if he is a hypocrite, he will say, "I do not know. I used to hear the people saying something, so I used to say it." And they will say to him, "We knew that you would say that." Then the earth will be told, "Closed upon him," and it will close around him until his ribs overlap. He will continue to be tormented until Allah raises him from his bed. That is it. This is clear. That the body is tortured

On the authority of Abu Hurairah, that the Prophet said: When a believer is on his deathbed, the angels come to him with white silk and say: Come out, O pure soul, pleased and pleased with you, to a spirit and fragrant fragrance and a Lord who is not angry. So it comes out with a fragrance better than musk, so much so that some of them pass it to others until they bring it to the gate of heaven and they say: How pleasant is this fragrance that has come to you from the earth. So they bring with it the souls of the believers, and they are more joyful with it t

han one of you is when his absent one comes to him, and they ask him. What did so-and-so do? They will say.

A supplication to find rest, for he was in the grief of this world. So when he says, "He has come to you," they say, "He has taken him to his mother, the abyss." And when the disbeliever is on his deathbed, the angels of punishment come to him with a cloth and say, "Come out, with God's wrath upon you, to the punishment of God." So he comes out like the foulest odor of a corpse, until they bring him to the gate of the earth and they say, "What is this foul spirit?" until they bring him the souls of the disbelievers. Narrated by An-Nasa'i, Al-Bazzar, and Muslim in an abbreviated form.

Abu Hatim included it in his Sahih and said: When the believer is about to die, the angels of mercy attend him. When he is taken, his soul is placed in a white silk garment and is carried to the gates of heaven. They say: We have not found a scent more fragrant than this. Then it is said: What did so-and-so do? What did so-and-so do? Then it is said: Let him rest, for he was in the grief of this world. As for the disbeliever, when his soul is taken, it is carried to the earth. The keepers of the earth say: We have not found a scent more foul than this. Then it is carried to Lower Earth

Al-Nasa'i narrated in his Sunan from the hadith of Abdullah bin Omar, may God be pleased with them both, on the authority of the Prophet, who said: This is the one for whom the Throne moved, the gates of heaven were opened, and seventy thousand angels bore witness to him. He was squeezed and then released. Al-Nasa'i said: He means Sa'd bin Mu'adh.

It was narrated from the hadith of Aisha, may God be pleased with her, who said: The Messenger of God said: The grave has a pressure from which if anyone were to escape it, Saad bin Muadh would escape it. Narrated from the hadith of Shu'bah.

Hannad bin Al-Sarri said: Muhammad bin Fadil told us on the authority of his father on the authority of Ibn Abi Malekah who said: No one was saved from the pressure of the grave, not even Saad bin Muadh, one of whose handkerchiefs is better than the world and everything in it.

He said: And Abdah told us, on the authority of Ubaidullah bin Umar, on the authority of Nafi', who said: It has reached me that seventy thousand angels attended the funeral of Sa'd bin Mu'adh, and they never descended to the earth. And it has reached me that the Messenger of God said: Your companion has been embraced in the grave with a embrace.

Ali bin Ma'bad said: Ubaidullah told us, on the authority of Zaid bin Abi Anisa, on the authority of Jabir, on the authority of Nafi', who said: We came to Safiyya bint Abi Ubaid, the wife of Abdullah Umar, and she was frightened. We said: What is the matter with you? She said: I came from one of the wives of the Prophet. She said: She told me that the Messenger of God said: If I thought that anyone would be spared from the punishment of the grave, I would spare Sa'd bin Mu'adh. He was embraced in it.

Marwan bin Muawiyah narrated to us, on the authority of Al-Ala bin Al-Musayyab, on the authority of Muawiyah Al-Absi, on the authority of Zadan bin Amr, who said: When the Messenger of God buried his daughter, he sat by the grave and his face turned pale, then he recovered. His companions said to him: We saw your face just now, then he recovered. The Prophet said: I remembered my daughter, her weakness, and the torment of the grave, so I called upon God, and He relieved her. By God, she was seized with a seizure that was heard from both the heavens and the earth.

Shu`ayb narrated to us on the authority of Ibn Dinar on the authority of Ibn Ibrahim al-Ghanawi on the authority of a man who said: I was with Aisha, may God be pleased with her, and the funeral of a young boy passed by and she began to cry. I said to her: What makes you cry, O Mother of the Believers? She said: This is the boy. I cried for him out of compassion for him because of the pressure of the grave. It is known that all of this is for the body through the soul.

Chapter: This is as it is required by the authentic Sunnah, and it is agreed upon by the people of the Sunnah.

Al-Marwazi said: Abu Abdullah said: The torment of the grave is true and no one denies it except one who is astray or misguiding. Hanbal said: I said to Abu Abdullah about the torment of the grave, so he said: These are authentic hadiths that we believe in and acknowledge. Whenever a hadith comes from the Prophet with a good chain of transmission, we acknowledge it if we do not acknowledge what the Messenger of God came with, and we reject it and return it to God. His command is upon God. God Almighty said: {And whatever the Messenger has given you, take it.} I said to him: And the torment of the grave is true? He said: It is true that they are tormented in the graves. He said: And I heard Abu Abdullah say: We believe. With the torment of the grave, and with Munkar and Nakir, and that the servant will be questioned in his grave. {Allah confirms those who believe with the firm word in worldly life and in the Hereafter} in the grave.

Ahmad ibn al-Qasim said: I said, O Abu Abdullah, do you acknowledge Munkar and Nakir and what is narrated about the torment of the grave? He said, Glory be to Allah, yes we acknowledge that and say it. I said, This wording says Munkar and Nakir like this, or you say two angels? He said, Munkar and Nakir. I said, They say there is no hadith about Munkar and Nakir. He said, It is like this, meaning that they are Munkar and Nakir.

As for the sayings of the people of innovation and misguidance, Abu al-Hudhayl and al-Marisi said: Whoever deviates from the characteristic of faith will be tormented between the two blasts, and the questioning in the grave will only occur at that time.

Al-Jubba'i and his son Al-Balkhi confirmed the punishment of the grave, but they denied it for the believers and confirmed it for the immortals among the infidels and the wicked, according to their principles.

Many of the Mu'tazila said that it is not permissible to call the angels of God Munkar and Nakir. Munkar is what appears from his stuttering when he is asked, and Nakir is the two angels' rebuke of him.

Al-Salihi said: It is valid in it that the torment of the grave is inflicted on the believer without the souls being returned to the bodies, and the dead person may feel pain, sense and know without a soul. This is the opinion of a group of the Karamiyah.

Some of the Mu'tazila said that God, glory be to Him, torments the dead in their graves and causes them pain without them realizing it. Then, when they are gathered together, they will find that pain and feel it. They said, "The way of the tormented dead is like the way of the drunkard or the unconscious. If they were beaten, they would not feel the pain. Then, when their minds return, they will feel the pain of the beating."

A group of them denied the punishment of the grave completely, such as Dhirar bin Amr and Yahya bin Kamil, and this is the opinion of Al-Marisi. These are the opinions of the people of shame and misguidance.

Chapter: What should be known is that the torment of the grave is the torment of the Barzakh, so everyone who He died deserving of punishment, and he will receive his share of it, whether he is buried or not. If wild beasts eat him, or he is burned until he turns to ashes and is blown into the air, or he is crucified, or he drowns in the sea, his soul and body will be affected by the same punishment that affects the graves.

In Sahih Al-Bukhari, on the authority of Samurah bin Jundub, he said: Whenever the Prophet (peace and blessings of Allaah be upon him) performed a prayer, he would turn his face towards us and say: Who among you saw a dream last night? He said: If anyone saw a dream, he should narrate it, and he would say: As Allaah wills. So one day he asked us and said: Did any of you see a dream? We said: No. He said: But I saw last night two men who came to me, took me by the hand and led me out to the Holy Land. There was a man sitting and a man standing, holding in his hand an iron hook, which he would insert into his jaw until it reached the back of his neck, then he would do the same to his other jaw and it would heal. He struck him with this one, and he did the same thing again. I said, "What is this?" They said, "Go." So we set out until we came upon a man lying on his back and a man standing over his head with a rock or a pebble, cracking his head with it. When he struck him, the rock would roll away, so he would go after it to get it, but he would not return to this man until his head was healed, and his head would return to what it was. So he returned to it and struck it. I said, "What is this?" They said, "Go." So we set out to a hole like an oven, narrow at the top and wide at the bottom, with a fire lit beneath it. There were naked men and women in it, and the flames would come to them from Beneath them, and when he approached, they would rise even higher

They were about to go out, but when it died down they returned. I said, "What is this?" They said, "Go." So we went until we came to a river of blood in which was a man standing. In the middle of the river was a man with stones in front of him. The man in the river approached, and whenever he wanted to go out, the man would throw a stone into his mouth, and he would return to where he was. So whenever he came to go out, he would throw a stone into his mouth, and he would return to where he was. I said, "What is this?" They said, "Go." So we went until we came to a green garden in which was a huge tree, and at its base was an old man and two boys. And behold, a man was close to The tree was in front of him, and he was lighting a fire. Then they took me up the tree and brought me into a house more beautiful than which I had never seen. In it were old men and young men. Then they took me up and brought me into a house that was better and more excellent. I said, "You have visited me all night and told me about what you saw." They said, "Yes, the one you saw splitting his jaw was a liar who tells lies and they are carried from him until they reach the horizons, and it will be done to him until the Day of Resurrection. And the one you saw splitting his head was a man to whom Allah taught the Qur'an, but he slept through it at night and did not act upon it during the day. It will be done to him until the Day of Resurrection. As for the one who I saw in the Negev, they are the fornicators, and the one I saw in the river, he is the usurer. As for the old man at the base of the tree, he is Abraham, and the children around him are the children of men. And the one who lights the fire, he is Malik, the keeper of the fire.

The first house is the house of the common believers, and as for this house, it is the house of the martyrs. And I am Gabriel, and this is Michael, so return your head. So I raised my head, and if it was short like a cloud, they said, "That is your home." I said, "Invite me to enter my home." They said, "You have a life left that you have not completed, so if you completed it, you would have come to your home."

This is a text on the torment of the intermediate realm, for the visions of the prophets are revelations that correspond to what is in the matter itself.

Al-Tahawi narrated on the authority of Ibn Mas`ud, on the authority of the Prophet, who said: "A servant of God was ordered to be flogged in his grave one hundred times. He kept asking and supplicating until it became one, and his grave was filled with fire. When it was lifted from him, he came to and said: 'Why did you flog me? ' They said: 'You performed a prayer without purification, and you passed by an oppressed person and did not help him. '"

Al-Bayhaqi mentioned the hadith of Al-Rabi' bin Anas, on the authority of Abu Al-A'liyyah, on the authority of Abu Hurairah, on the authority of the Prophet, regarding this verse: "Glory be to Him who took His servant by night," except that he brought a horse and mounted it. He said: Every step was the farthest reach of his sight. So he set out, and Gabriel set out with him. He came upon a people who planted in one day and harvested in the next day. Whenever they harvested, it returned to how it was. So he said: O Gabriel, who are these? He said: These are the mujahidin in the way of Allah, and their reward is doubled for them. A good deed is worth seven hundred {And whatever you spend, He will replace it, and He is the Best of providers.} Then he came upon a people whose heads were being crushed against rocks. Every time they were crushed, they returned to how they were. Nothing of that would stop for them. He said, "O Gabriel, who are these?" He said, "These are the ones whose heads are too heavy to pray." He said, "Then he came upon a people who had patches on their faces and were grazing on their backs like cattle graze on the thorny shrub and the thorny shrub and the stones of Hell." He said, "Who are these, O Gabriel?" He said, "These are the ones who do not pay the zakat of their wealth."

And Allah did not wrong them, nor is Allah unjust to His servants. Then he came upon a people who had before them meat from a pot of cooked meat and other bad meat. They began to eat from the bad meat and leave the good cooked meat. He said, "O Gabriel, who are these?" He said, "This man stands while he has a lawful and good wife, so he goes to the bad woman and she spends the night with him until morning." Then he came upon a piece of wood on the road that nothing passes by without it breaking it. Allah the Most High says, {And do not sit on every path, being threatened.} Then he passed upon a man who had gathered a huge bundle that he could not carry, and it was increasing. He said: O Gabriel, what is this? He said: This is a man from your nation who has a trust upon him which he cannot fulfil, and he is increasing it. Then he came upon a people whose lips were being cut with iron scissors. Every time they were cut, they returned to the way they were. Nothing would stop happening to them. He said: O Gabriel, who are these? He said: These are the preachers of discord. Then he came upon a small stone from which a great light was coming out, and the light wanted to enter from where it came out, but it could not. He said: What is this, O Gabriel? He said: This man is speaking a word. He regrets it and wants to return it, but he cannot. He mentioned the hadith.

Al-Bayhaqi also mentioned in the hadith of the Isra' from the narration of Abu Saeed Al-Khudri from the Prophet, "So I and Gabriel ascended, and Gabriel asked for permission, and behold, Adam was as he was on the day God created him in His image. The souls of his believing descendants were presented to him, and he said, 'A good soul and a good spirit, place it in 'Illiyyin.' Then the souls of his wicked descendants were presented to him, and he said, 'A bad soul and a bad spirit, place it in Sijjin.' Then I went on for a while, and behold, I saw a den upon which was dissected flesh, with no one near it, and behold, another den." On it was rotten and rotten meat, and there were people eating from it. I said, "O Gabriel, who are these?" He said, "These are those who abandon what is lawful and come to what is unlawful." He said, "Then I went on for a while, and there I saw people whose stomachs were like houses. Whenever one of them got up, he would fall down and say, 'O God, do not let the Hour come.'" He said, "And they were on the path of the people of Pharaoh." He said, "Then the passersby would come and trample them, and they would cry out." I said, "O Gabriel, who are these?" He said, "These are those who consume interest. They cannot stand except as one stands who is being beaten by a frightened person." {The devil is from the touch.} He said: Then I went on for a while and saw a people whose lips were like the lips of camels. Their mouths were open and they would swallow the burning coals, which would come out from their bottoms. I heard them shouting. I said: Who are these? He said: Those who unjustly consume the property of orphans. Then I went on for a while and saw women hanging by their breasts. I heard them shouting. I said: Who are these?

He said: These are the adulterers. Then I went on for a while and saw a people whose flesh was cut from their sides and they would swallow it, and it would be said: Eat as you used to eat the flesh of your brother. I said: Who are these? He said: The slanderers from your nation. He mentioned the hadith in full.

In Sunan Abi Dawud, from the hadith of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said: When I ascended, I passed by people who had nails of copper, scratching their faces and chests. I said: O Gabriel, who are these? He said: Those who eat the flesh of people and slander them.

Abu Dawud al-Tayalisi said in his Musnad: Shu'bah narrated to us, on the authority of al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, that the Messenger of God was at two graves and said: "They are being punished for something that is not major. As for one of them, he used to eat people's flesh, and as for the other, he used to gossip." Then he called for a palm branch, split it in half, and placed one half on this grave and the other half on this grave, and said: "Perhaps their punishment will be alleviated as long as they are moist."

People differed about these two, were they disbelievers or believers? They were disbelievers. His statement, "And they are not punished for a major sin," means in addition to disbelief and polytheism. They said, "And what indicates this is that the punishment was not lifted from them, but was reduced. Also, it was reduced only for the period of time during which the palm branch was wet. Also, if they had been believers, the Prophet would have interceded for them and prayed for them, so it was lifted from them through his intercession. Also, in some versions of the hadith, it is stated that they were disbelievers, and this punishment is in addition to their punishment for their disbelief and sins, and it is..." Evidence that the unbeliever is punished for his unbelief and all his sins, and this is the choice of Abu Al-Hakam bin Barkhan

It was said that they were Muslims because of his denial for a reason other than the two reasons mentioned, and because of his saying, "And they are not punished for a major sin," and disbelief and polytheism are the greatest of the major sins in general. It is not necessary for the Prophet to intercede for every Muslim who is punished in his grave for a crime, as he informed about the owner of the cloak who was killed in jihad that the cloak was burning on him in his grave, and he was a Muslim mujahid. The authenticity of this phrase, which is his saying, "They were disbelievers," is not known. Perhaps if it is correct, then it is from the saying of some of the narrators, and God knows best. This is the choice of Abu Abdullah al-Qurtubi.

The seventh question is a question to the questioner: What is our answer to the atheists and heretics who deny?

The torment of the grave is its vastness and narrowness, and it is a pit of the pits of Hell or a garden of the gardens of Paradise, and the dead person does not sit or lie down in it.

They said: "We will then uncover the grave and find no blind, deaf angels striking the dead with iron hammers. We will find no snakes, no serpents, no raging fires. If we were to uncover any of the conditions, we would find that it has not changed. If we were to place mercury on his eyes and mustard on his chest, we would find it as it was. How can it be made spacious?"

He stretched his sight or it narrowed for him, and we find him in his condition and we find its area as we dug it, it did not increase or decrease, and how can that narrow grave accommodate him and the angels and the image that comforts him or makes him feel frightened? Their brothers from the people of innovation and misguidance said: Every hadith that contradicts the requirements of reason and senses confirms the error of its speaker. They said: And we see the crucified on a piece of wood for a long time, neither asking nor answering nor moving nor his body burning with fire, and the wild beasts devoured him and the birds bit him and his parts were scattered and in the bellies of wild beasts and the crops of birds and the bellies of Whales and the paths of the winds, how can its parts be questioned despite their dispersion, and how can the question of the two angels be imagined for someone with this description, and how can the grave become, according to this, a garden from the gardens of Paradise or a pit from the pits of Hell, and how can it be constricted for him until his ribs close together? And we mention matters by which the answer is known.

Chapter One: It should be known that the Messengers, may God's prayers and peace be upon them, did not inform...

With what the minds reject and decide is impossible. Rather, their news is of two types.

One of them is what is witnessed by the mind and instincts

The second is that which the minds alone cannot comprehend, such as the unseen matters that they have informed about the details of the Barzakh and the Last Day and the details of reward and punishment.

Their news is not impossible for the minds at all. Any news that the mind thinks is impossible is not free of one of two things: Either the news is a lie against them, or that mind is corrupt, and it is an imaginary doubt that its owner thinks is clear and rational. God Almighty said: {And those who have been given knowledge see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy.} And He said: Allah the Most High said: {Is he who knows that what has been revealed to you from your Lord is the truth like one who is blind?} And Allah the Most High said: Those to whom We gave the Scripture rejoice in what has been revealed to you, while among the parties are those who deny some of it. And souls do not rejoice in the impossible. And Allah the Most High said: {O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. Say, "In the bounty of Allah and in His mercy - in that let them rejoice."} And the impossible does not heal, nor does guidance or mercy come from it, nor does one rejoice in it. So this is the matter of one in whose heart goodness has not settled and who has not established a firm belief in Islam, and it would have been better. His state of confusion and doubt

The second matter is that the Messenger's meaning should be understood without exaggeration or exaggeration.

He does not fall short of his words, nor does he fall short of his intended meaning and purpose of guidance and clarification.

Neglecting this and turning away from it has led to misguidance and deviation from the truth, and what only God knows. Rather, misunderstanding God and His Messenger is the origin of every innovation and misguidance that has arisen in Islam. Rather, it is the origin of every error in the fundamentals and branches, especially if bad intention is added to it. Thus, bad understanding in some things on the part of the one being followed coincides with his good intention and bad intention on the part of the follower. What a trial for the religion and its people. And God is the one sought for help.

And did the Qadarites, the Murji'ites, the Khawarij, the Mu'tazilites, the Jahmiyyah, the Rafidah, and the rest of the sects of the people of innovation fall into anything but a poor understanding of Allah and His Messenger, until the religion in the hands of most people is the cause of this understanding? And what the Companions and those who followed them understood from Allah and His Messenger is abandoned, no attention is paid to it, and these people do not raise their heads with it. And because of the abundance of examples of this principle, we have left it, for if we were to mention it, it would exceed ten thousand, until you pass over the book from its beginning to its end and you do not find its owner understanding from Allah and His Messenger and what He intended. As it should be in one place

This is only known by those who know what people have and compare it to what the Messenger brought. As for those who reverse the command by comparing what the Messenger brought to what they believe and adopt and imitate in it those who think well of them, then speaking to them will not benefit them at all. So leave him and what he has chosen for himself and let him be infatuated with what he has taken on and praise the One who has spared you from what He has afflicted him with. So separate.

The third matter is that God, glory be to Him, made the cycle three: the worldly abode, the intermediate abode, and the eternal abode. He made for you an abode with rulings that are specific to it. He composed this human being from a body and a soul, and He made the rulings of the worldly abode upon the bodies and the souls subject to it. For this reason, He made His legal rulings arranged according to what appears from the movements of the tongue and the limbs, even if the souls conceal the opposite. He made the rulings of the intermediate abode upon the souls and the bodies subject to it. So just as the souls follow the bodies in the rulings of the world, they suffer from its pain and enjoy its comfort, and it is they. The bodies that deal with the causes of bliss and torment will follow the souls in their bliss and torment, and the souls at that time are the ones that deal with torment and bliss. So the bodies here are apparent and the souls are hidden, and the bodies are like graves to them, and the souls there are apparent and the bodies are hidden in their graves. The rulings of the Barzakh apply to the souls, so they flow to their bodies, either bliss or torment, just as the rulings of the world apply to the bodies, so they flow to their souls, either bliss or torment. So, make a mistake in this place, and know it as it should be. About you, all forms that come to you from inside and outside

God Almighty has shown us, with His kindness, mercy and guidance, an example in this world of the state of the sleeper. Whatever he enjoys or suffers in his sleep affects his soul in the first place, and the body follows it, and it may become so strong that it affects

It has a visible effect on the body. The sleeper sees in his sleep that he has been hit, and he wakes up with the trace of the hit on his body. He sees that he has eaten or drunk, and he wakes up finding the trace of food and drink in his mouth, and his hunger and thirst go away.

What is more amazing than that is that you see the sleeper standing up in his sleep and striking and striking and defending himself as if he were awake, while he is asleep and does not feel any of that. That is because when the ruling was applied to the soul, it sought help from the body from outside it. If it had entered it, it would have woken up and felt. So if the soul suffers and enjoys and that reaches its body by way of subordination, then it is the same in the Barzakh, rather it is greater. The soul's detachment there is more complete and stronger, and it is attached to its body, and it has not been completely cut off from it. So if it is the Day of Resurrection of the bodies and the rising of people from their graves, then the ruling becomes... And bliss and torment on the souls and bodies are apparent and obvious in origin

When you give this matter its due, it will become clear to you that what the Messenger informed us about the torment of the grave, its bliss, its narrowness, its spaciousness, its enclosure, and its being a pit of the pits of Hell or a garden of the gardens of Paradise, is in accordance with reason and that it is true, there is no doubt about it. And whoever is confused about that, then it is due to his poor understanding and lack of knowledge that he came as it was said:

How many people criticize a correct statement... when their fault is a flawed understanding.

What is more amazing than that is that you find people sleeping in one bed, and one of them is in bliss and wakes up with the effect of bliss on his body, and another of them is in torment and wakes up with the effect of torment on his body, and neither of them has any information about the other. So the matter of the isthmus is more amazing than that.

And These deviant Groups like the mutazi'lah and the ones on kufr Kharjis were the ones who denied the Status of The Soul and these groups on kufr were the first ones who denied the Status of the Prophet may God bless him and grant him peace, being alive in his grave having his soul with him.

Chapter Four: God Almighty made the matter of the Hereafter and what was connected to it

In the unseen and its pilgrimage is beyond the comprehension of those charged with responsibility in this world, and this is from the perfection of His wisdom and so that the believers are distinguished by the unseen from others. The first of that is that the angels descend upon the dying person and sit close to him and he sees them clearly and they talk to him and with them are the shrouds and embalming materials either from Paradise or from Hell and they say "Amen" to the supplications of those present for good and evil and they may greet the dying person and he responds to them sometimes verbally, sometimes with his gesture and sometimes with his heart where he is not able to speak or Signal

He heard some of the dying people say, "Welcome to these faces."

Our sheikh told me about some of the dying, and I do not know whether he saw him or reported from him, that he heard him say, "Peace be upon you here, so sit down," and "Peace be upon you here, so sit down."

The story of Khair al-Nasaaj, may God have mercy on him, is well-known. When he was dying, he said, "Be patient, may God grant you good health. What you have been commanded to do will not be missed, and what you have been commanded to do will be missed." Then he called for water, performed ablution, prayed, and then said, "Go on with what you have been commanded to do." Then he died.

Ibn Abi Al-Dunya mentioned that when Omar bin Abdul Aziz was on the day he died, he said, "Sit me up." So they made him sit down. He said, "I am the one whom you ordered and I fell short, and whom you forbade and I disobeyed three times. But there is no god but Allah." Then he raised his head and looked at them. They said, "You are looking at them with intense eyes, O Commander of the Faithful." He said, "I see in His presence that they are neither human nor jinn." Then he passed away.

Maslamah bin Abdul Malik said: When Omar bin Abdul Aziz was dying, we were with him in a dome, so he motioned to us to go out, so we went out and sat around the dome, and a servant remained with him, so we heard him recite this verse: {That is the home of the Hereafter, which We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.} You are neither humans nor jinn. Then the servant came out, so he motioned to us to enter, so we entered, and behold, he had passed away.

Fadala bin Dinar said: I was present with Muhammad bin Wasi' when he was about to die. He kept saying: "Welcome to the angels of my Lord. There is no power or strength except with God." I smelled a scent of perfume, the most fragrant of which I had never smelled. Then he looked up and died.

The effects of this are too many to list.

More eloquent and sufficient than all of that is the saying of God Almighty:
{Then why, when it reaches the throat and you are at that time looking on - and We are nearer to him than you, but you do not see.} That is, nearer to him through Our angels and messengers, but you do not see them. So this is the beginning of the matter, and he is not visible to us nor seen, and he is in this abode.

Then the angel extends his hand to the soul, seizes it, and speaks to it, while those present neither see nor hear him. Then it emerges, and a light like the sun's rays and a scent more pleasant than the scent of musk emerges from it, while those present neither see nor smell that.

Then you ascend between two rows of angels, and those present do not see them.

Then the soul comes and sees the body being washed, shrouded, and carried, and says, "Bring me forward, bring me forward," or "Where are you taking me?" and the people do not hear that. Then, when he is placed in his grave and the dirt is leveled over him, the dirt does not prevent the angels from reaching him. Rather, if a stone were carved for him and he were placed in it and sealed with lead, it would not prevent the angels from reaching him. For these dense bodies do not prevent the souls from penetrating them. Rather, the jinn are not prevented from that. Rather, Allah, the Exalted, has made the stones and dirt to the angels in the same position as The air is for the bird and the grave is spacious and wide for the soul In essence and the body is dependent, so the body is in a limit narrower than an arm, and his sight has been expanded for him, dependent on his soul. As for squeezing the grave until some parts of the dead are different, neither sense, nor reason, nor instinct can prevent it. Even if it were possible that someone dug up a dead person and found his ribs as they were, not different, it would not prevent them from returning to their state after the squeezing. So there is nothing with the heretics and atheists except a mere denial of the Messenger.

Some of the truthful people reported that he had dug three graves, and when he had finished, he lay down to rest. In a dream, he saw two angels descending and stopping at one of the graves. One of them said to his companion, "Write a farsakh by a farsakh." Then he stopped at the second and said, "Write a mile by a mile." Then he stopped at the third and said, "Write a period by a period." Then he woke up and a strange man was brought who was not paid attention to, and he was buried in the first grave. Then another man was brought and he was buried in the second grave. Then a wealthy woman from the notables of the city was brought, and many people were around her, and she was buried in the grave. The distress that he heard him say, "period after period," and period is what is between the thumb and index finger.

Chapter Five: The fire in the grave and the greenery are not from the fire of this world.

Nor from the crops of this world, so that he who has witnessed the fire of this world and its greenery will see it. Rather, it is from the fire of the Hereafter and its greenery, and it is more intense than the fire of this world, so the people of this world will not feel it, for Allah, the Exalted, will heat that soil and the stones that are on it and under it until it is hotter than the embers of this world. Even if the people of this world touched it, they would not feel that. Rather, what is more amazing than this is that the two men are buried, one of them in the garden of the other, and this one is in a pit of the pits of fire, the heat of which does not reach his neighbor, and that one is in a garden of the gardens of Paradise. Her soul and her bliss do not reach her neighbor

The power of the Almighty Lord is more vast and more amazing than that. God has shown us signs of His power in this world that are much more amazing than that. However, souls are fond of denying what they do not have knowledge of, except for those whom God has guided and protected.

Two boards of fire will be spread out for the disbeliever, and his grave will be set ablaze with them as an oven is set ablaze. If Allah, the Most High, wills that some of His servants see this, He will see it and conceal it from others, because if all of the servants were to see it, the word of obligation and belief in the unseen would be removed, and people would not be buried, as in the two Sahihs from him: “If it were not that you should not bury one another, I would call upon Allah to make you hear from the torment of the grave what I hear.”

Since this wisdom is denied to animals, they heard that and understood it, just as the mule of the Messenger of God swerved and almost threw him when he passed by someone who was being tortured in his grave.

Our friend Abu Abdullah Muhammad bin Al-Raziz Al-Harrani told me that he left his house after the afternoon prayer in Amid to a garden. He said, “When it was before sunset, I walked among the graves and saw one of them, which was a burning coal.”

A fire like a glass jug and the dead man was in the middle of it. I began to wipe my eyes and say, "Am I asleep or awake?" Then I turned to the city wall and said, "By God, I am not asleep." Then I went to my family in a daze and they brought me food, but I could not eat. Then I entered the city and asked about the occupant of the grave, and behold, he was Makkas, who had passed away that day.

Seeing this fire in the grave is like seeing angels and jinn, and sometimes it happens to whomever God wills to see it.

Ibn Abi Al-Dunya mentioned in the Book of Graves on the authority of Al-Sha'bi that he mentioned a man who said to the Prophet, "I passed by Badr and saw a man emerging from the ground. A man struck him with a whip until he groaned in the ground. Then he came out and that was done to him." The Messenger of God said, "That is Abu Jahl ibn Hisham, who will be tortured until the Day of Resurrection."

It was mentioned from the hadith of Hammad bin Salamah, on the authority of Amr bin Dinar, on the authority of Salim bin Abdullah, on the authority of his father, who said: While I was traveling between Mecca and Medina on a mount, and I was carrying a water skin, I passed by a graveyard, and there was a man emerging from his grave, blazing with fire, and around his neck was a chain that he was dragging. He said: O Abdullah, sprinkle water, O Abdullah, sprinkle water, for by God I do not know whether to recognize me by my name or as you call people. He said: Then another came out and said: O Abdullah, do not sprinkle water, O Abdullah, do not sprinkle water. Then he pulled the chain and returned him to his grave.

Ibn Abi Al-Dunya said: My father told us: Musa bin Dawud told us: Hammad bin Salamah told us: Hisham bin Urwah told us: His father said: While a rider was traveling between Mecca and Medina, he passed by a graveyard and saw a man emerging from a grave, blazing with fire, chained in iron. He said: O Abdullah, cook! O Abdullah, cook! He said: And another came out after him and said: O Abdullah, do not cook! O Abdullah, do not cook! He said: And the rider fainted and his mount turned with him to Al-Arq. He said: And in the morning his hair had turned white, so he informed Uthman of that. He forbade a man from travelling alone.

And he mentioned from the hadith of Sufyan, Dawud bin Shabur narrated to us on the authority of Abu Qaz'ah, who said: We passed by some of the waters between us and Basra, and we heard the braying of a donkey, so we said to them: What is this braying? They said: This is a man who was with us, and his mother used to talk to him about something, and he would say to her: Bray your braying. So when he died, this braying was heard from his grave every night.

It was also mentioned on the authority of Amr bin Dinar, who said: There was a man from the people of Medina who had a sister in the outskirts of Medina. She fell ill and he used to visit her. Then she died and he buried her. When he returned, he remembered that he had forgotten something in...

The grave was with him, so he sought help from one of his companions. He said, "So we dug up the grave and found that furniture. He said to the man, 'Move aside so that I may see the condition of my sister.' So he lifted some of what was on the grave, and behold, the grave was burning with fire. So he removed it and leveled the grave. Then he returned to his mother and said, 'What was the condition of my sister?' She said, 'Why are you asking about her, since she has perished?' He said, 'Tell me.' She said, 'She used to delay the prayer and not pray, I think, with ablution. She would go to the doors of the neighbors and listen to their doors and hear their conversations.'"

It was narrated on the authority of Husayn al-Asadi that he said: I heard Murthad ibn Hawshab say: I was sitting with Yusuf ibn Umar and next to him was a man whose face was like a sheet of iron. Yusuf said to him: Tell Murthad what you saw. He said: I was a young man who had committed these indecencies. When the plague broke out, I said: I will go out to one of these borders. Then I decided to dig graves. Then one night, between sunset and evening prayers, I had dug and I was reclining on the dirt of another grave when a man's funeral was brought and he was buried in that place and they leveled it. Then two white birds came from the west, like two camels, until one of them landed at his head and the other at his feet. Then they raised him up and one of them hung down in the grave and the other on its edge. I came and sat on the edge of the grave, and I was a man whose stomach was not filled with anything. He said: Then I heard him say: Are you not the visitor of your in-laws in two Egyptian garments, dragged by pride, walking with arrogance? He said: I am weaker than that. He said: Then he struck him a blow that filled the grave until it overflowed with water and oil. Then he returned and repeated the same words to him until He struck him three times, each time saying that and mentioning that the grave was overflowing with water and oil. He said: Then he raised his head and looked at me and said: Look where he is sitting, may God have mercy on him. He said: Then he struck the side of my face and I fell down,

and I remained wet until morning. He said: Then I began to look at the grave and it was still the same.

This water and oil, in the view of the eye of this seer, is a raging fire for the dead, as the Prophet informed us about the Antichrist, that he will come with water and fire. So the fire is cold water and the water is a raging fire.

Ibn Abi Al-Dunya mentioned that a man asked Abu Ishaq Al-Fazari about the grave robber, is there a chance for him to repent? He said, "Yes, if his intention is sincere and Allah knows that he is sincere." The man said to him, "I used to dig up graves and I used to find people whose faces were not towards the Qiblah." Al-Fazari did not have anything to say about that, so Al-Awza'i wrote to him informing him of that, so Al-Awza'i wrote to him accepting his repentance if his intention was sincere and Allah knew that he was sincere in his heart. As for his saying that he used to find people whose faces were not towards the Qiblah, those are people who died in a manner other than the Sunnah.

Ibn Abi Al-Dunya said: Abdul-Mumin bin Abdullah bin Isa Al-Qaisi told me that it was said to a grave robber who had repented: What a strange thing you have seen! He said: I dug up a man and found him nailed with nails throughout his body, a large nail in his head and another in his feet.

He said, and another gravedigger was asked, "What is the most amazing thing you saw?" He said, "I saw a human skull with lead poured into it."

He said: And another grave digger was asked: What was the reason for your repentance? He said: Generally, whoever I dig up, I see him with his face turned away from the Qiblah.

I said, and our companion Abu Abdullah Muhammad bin Musab al-Salami told me, and he was one of the best of Allah's servants and he used to seek the truth, he said, A man came to the blacksmiths' market in Baghdad and sold small nails with two heads. The blacksmith took them and heated them, but they would not soften with him until he was unable to strike them. So he sought the seller and found him. He said, "Where did you get these nails from?" He said, "I found them." So he kept on at him until he told him that he had found an open grave and in it were the bones of a dead person strung with these nails. He said, "I tried to remove them, but I was unable to, so I took a stone, broke his bones, and gathered them." He said: I saw those nails. I said to him: What is their description? He said: The nail is small with two heads.

Ibn Abi Al-Dunya said: My father told me on the authority of Abu Al-Harish on the authority of his mother who said: When Abu Jaafar dug the trench of Kufa around the people's dead, we saw a young man from among those around him biting his hand.

It was mentioned on the authority of Samak bin Harb that he said: Abu Darda passed by among the graves and said: How calm are your outward appearances while inside you are calamities.

Thabit Al-Bunani said: While I was walking in the graveyards, I heard a voice behind me saying: O Thabit, do not be deceived by its stillness, for how many are distressed in it. So I turned around and did not see anyone.

Al-Hassan passed by his grave and said: What an army! How many have settled among them? How many are afflicted!

Ibn Abi Al-Dunya mentioned that Omar bin Abdul Aziz said to Maslama bin Abdul Malik, "O Maslama, who buried your father?" He said, "My master so-and-so." He said, "And who buried Al-Walid?" He said, "My master so-and-so." He said "Then I will tell you what he told me, that when he buried your father and Al-Walid and placed them in their graves and went to untie the knots around them, he found their faces turned at the backs of their necks. So look, O Maslama, when I die, search my face and see whether what happened to the people happened to me or whether I was spared from that." Maslama said, "When Omar died, I placed him in his grave and touched his face, and behold, it was in its place."

Ibn Abi Al-Dunya mentioned on the authority of some of the Salaf who said: My daughter died, so I lowered her into the grave and went to fix the brick, but it had been turned away from the qiblah. I was very sad about that, so I saw her in a dream and she said: O my father, I was saddened by what I saw, for most of those around me are turned away from the qiblah. He said: It is as if she means those who died while persisting in major sins.

Amr bin Maymun said: I heard Omar bin Abdul Aziz say: I was among those who led Al-Walid bin Abdul Malik into his grave, and I looked at his knees, which were gathered around his neck. His son said: May my father live, by the Lord of the Kaaba. I said: May your father be hastened, by the Lord of the Kaaba. Omar was admonished by that after him.

Omar bin Abdul Aziz said to Yazid bin Al-Muhallab when he appointed him over Iraq: “O Yazid, fear God, for when I placed Al-Walid in his grave, he was running in his shroud.”

Yazid bin Harun said: Hisham bin Hassan informed us on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Umar bin Zahdam, on the authority of Abdul Hamid bin Mahmoud, who said: I was sitting with Ibn Abbas when some people came to him and said: We went out as pilgrims and with us was a companion of ours. When we arrived, Al-Saffah died, so we prepared him and then we went and dug a grave for him and made a burial place for him. When we finished digging his grave, we saw a black man who had filled the grave, so we dug another one for him and he had filled his grave. Then another one dug and found him. Ibn Abbas said: That is the rancor that is being stolen. So go and bury him in some of it, for by Him in Whose Hand is my soul, if you were to dig the whole earth, you would find him in it. So we went and placed him in some of it. When we returned, we brought his family some belongings that were with us. We said to his wife, “What did your husband do?” She said, “He used to sell food and take from it the food of his family every day, then he would lend the rest an equal amount and throw it in it.”

Ibn Abi Al-Dunya said: Muhammad bin Al-Husayn told me: Abu Ishaq, the companion of Ash-Shat, told me: I was called to a dead person to wash him. When I uncovered the cloth from his face, I saw a snake wrapping itself around his throat. He mentioned its coarseness. He said: So I went out and did not wash him. They mentioned that he used to curse the Companions, may God be pleased with them.

Ibn Abi Al-Dunya reported on the authority of Saeed bin Khalid bin Yazid Al-Ansari, on the authority of a man from the people of Basra who used to dig graves. He said, “I dug a grave one day and put my head close to it. Two women came to me in my dream. One of them said, ‘O servant of God, I ask you by God to turn this woman away from us and not let her stay with us.’ So I woke up terrified and saw a woman’s funeral procession being brought. I said, ‘The grave is behind you.’ So I turned them away from that grave. When it was night, I saw the two women in...” In my dream, one of them said, “May God reward you well on our behalf, for you have averted a long-lasting evil from us.” I said, “What is wrong with your friend that she does not speak to me as you speak to me?” She said, “This one died without leaving a will, and it is the right of one who dies without leaving a will not to speak until the Day of Resurrection.”

These stories and many more, and many more, are beyond the scope of the Book, and they are of what God Almighty has shown to some of His servants of the torment and bliss of the grave, clearly.

As for seeing dreams, if we mentioned them, several books would be required. Whoever wants to understand them should refer to the Book of Dreams by Ibn Abi al-Dunya, the Book of al-Bustan by al-Qayrawani, and other books that include this. The atheists and heretics have nothing but denial of what they do not fully comprehend.

And This is also the proof that Allah has bestowed his Awliya with special favours and they could see and even hear things which one normally cannot.

Chapter Seven: God Almighty will bring about in this world what is most amazing.

From that, this is Gabriel, who used to descend upon the Prophet and appear to him as a man and speak to him with words that he could hear, and whoever was next to the Prophet could neither see him nor hear him, and so did other prophets. Sometimes the revelation would come to him in a voice like the ringing of a bell, and no one else present could hear it. These jinn would speak and talk in loud voices among us, and we could not hear them. The angels would whip the infidels and strike their necks and shout at them, and the Muslims would be with them, and they would not see them or hear their words. And God, glory be to Him, has veiled the children of Adam from much of what He does on earth while He is among them. Gabriel was reading and studying the Qur'an with the Prophet, while those present could not hear him.

How can someone who knows God, glory be to Him, and acknowledges His power find it strange that He would cause events from which He would divert the sight of some of His creation, out of His wisdom and mercy for them, because they cannot bear to see or hear them, and the servant is too weak in sight and hearing to be able to witness the torment of the grave, and many of those whom God has made witness to that have been struck dumb and fainted and did not benefit from life for a time, and some of them had their hearts' veils removed and died, so how can one deny the divine wisdom of lowering a veil that prevents those charged with a duty from witnessing that, until when the veil is removed they see it and witness it with their own eyes?

Then the servant is able to remove the mercury and mustard from the eye and chest of the dead and then quickly return it. So how can the angel be unable to do this? And how can He who is capable of everything be unable to do it? And how can His power be unable to keep it in his eyes and on his chest without it falling from him? Is comparing the matter of the Barzakh to what people witness in this world to pure ignorance and misguidance and denying the most truthful of the truthful and rendering the Lord of the Worlds helpless? And that is the height of ignorance and injustice.

If one of us can expand the grave ten cubits, a hundred cubits, or more in length, width, and depth, and conceal its expansion from people and allow whomever he wishes to see it, then how can the Lord of the Worlds be unable to expand it as He wishes for whomever He wishes and conceal that from the eyes of the children of Adam, so that the children of Adam see it as narrow, while it is the most spacious thing, the most fragrant, and the most luminous and illuminated, and they do not see that?

The secret of the matter is that this spaciousness, narrowness, illumination, greenery, and fire are not of the same kind as what is known in this world. God, glory be to Him, only made the children of Adam witness in this abode what was in it and from it. As for what was of the matter of the Hereafter, He has drawn a veil over it so that acknowledgment of it and belief would be a cause for their happiness. So if He removes it from them The cover became visible and observable. If the dead person were placed among the people, it would not be impossible for the two angels to come to him and ask him questions without those present noticing that, and he would answer them without them hearing his words, and they would beat him without those present seeing his beating. And this one of us sleeps next to his companion, and he is tortured in his sleep, beaten and in pain, and the one who wakes up has no news of that at all, and the effect of the beating and pain has spread to his body.

One of the greatest forms of ignorance is to reject the idea that the angel split the earth and the rocks, while God Almighty made them for Him as air is for birds. It is not necessary that their concealment of dense bodies would lead to subtle spirits penetrating their concealment. Is this anything but corrupt analogy? With this and similar things, the messengers were denied, may God's prayers and peace be upon them.

Chapter Eight: It is not impossible for the soul to be returned to the crucified or the drowned.

And the burnt, and we do not feel it because that response is of another type other than what is known. So this unconscious, the silent, and the astonished are alive, and their souls are with them, and their life is not felt. And the one whose parts are dispersed, it is not impossible for the One who is capable of everything to make the soul connect with those parts despite the distance between them and their closeness, and there is in those parts a feeling of a type of pain and pleasure. And if God, glory be to Him, the Most High, has made in inanimate objects a feeling and awareness with which they glorify their Lord, and stones fall out of fear of Him and prostrate to Him. The mountains and trees, and the pebbles, water and plants glorify Him. The Most High said: {There is not a thing but glorifies Him with praise, but you do not understand their glorification.} If glorification was merely its indication of its Creator, He would not have said: {But you do not understand their glorification.} Because every rational person understands its indication of its Creator. The Most High said: {Indeed, We subjected the mountains to him, glorifying [Allah] in the evening and at dawn.} And the indication of the Creator is not limited to these two times. Likewise, His Most High said: {O mountains, echo with him.} And the indication is not His company is specific to Him alone, and he lied about God who said that the echo returns, for this is for every voice. And the Most High said: Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun and the moon and the stars and the mountains and the trees and the beasts and many of the people? And the indication of the Creator is not specific to many of the people, and the Most High said: Have you not seen that to God glorifies whoever is in the heavens and the earth and the birds, attributes of each of them He knows his prayer and glorification. So this is a true prayer and glorification that God knows, even if the ignorant deniers deny it. And He has informed He is exalted above the stones, that some of them move from their places and fall for fear of Him. He has informed us about the earth and the sky, that they give Him permission. Their saying that means that they use His speech and that He addressed them, so they heard His speech and responded well to Him. He said to them, "Come willingly or unwillingly." They said, "We come willingly." The Companions used to hear the food glorifying Him.

And it was eaten and they heard the groaning of the dry trunk in the mosque. If these bodies have sensation and feeling, then the bodies in which there was a soul and life are more deserving of that. And God, glory be to Him, has made His servants witness in this world the restoration of complete life to a body from which the soul had departed, so it spoke, walked, ate, drank, married, and had children, like those who left their homes in their thousands, fearing death, so

God said to them, "Die," then He revived them. Or like the one who passed by a town and it was desolate on its roofs, and said, "How can God revive this after its death?" So God caused him to die a hundred times. A year, then He resurrected him. He said, "How long have you remained?" He said, "You have remained a day or part of a day." And like the slain of the Children of Israel, or like those who said to Moses, "We will not believe in you until we see God plainly." So God caused them to die, then resurrected them after their death. And like the people of the cave and the story of Abraham in the four birds. So if He restored complete life to these bodies after they had cooled down with death, then how can it be prevented from His dazzling power from restoring to them after their death some unstable life by which He can carry out what He has commanded them to do in them and by which He can make them speak? And He punishes her or blesses her with her deeds. Is denying that anything but mere denial, stubbornness, and ingratitude? And with God is success.

Chapter Nine: It should be known that the torment and bliss of the grave are names for torment.

The Barzakh and its bliss, which is what is between this world and the Hereafter. God Almighty said: {And behind them is a barrier until the Day they are resurrected.} This Barzakh is where its people will overlook this world and the Hereafter. He called the torment and bliss of the grave, and that it is a garden or a pit of fire, considering the majority of creation. So the one who is crucified, burned, drowned, and eaten by wild beasts and birds, has his share of the torment and bliss of the Barzakh that his deeds require. Although the causes of bliss and torment and their methods are varied, some of the ancients thought that if his body was burned by fire and turned to ashes. And he scattered some of it in the sea and some of it on land on a very windy day, so that he would be saved from that, so he advised his sons to do that with him. So God commanded the sea to gather what was in it and commanded the land to gather what was in it. Then he said, "Rise." And behold, he was standing before God. He asked him, "What made you do what you did?" He said, "I feared You, O Lord, and You know best." So what saved him was that He had mercy on him, so the torment of the intermediate realm and its bliss did not escape these parts that were in this state, so that if the dead person were hung on the heads of If the trees are in the midst of the winds, their body will be afflicted with the torment of the intermediate realm, and if a righteous man were buried in a furnace of fire, his body would be afflicted with the bliss of the intermediate realm, and his soul would be afflicted with his share and portion. So God makes the fire cool and peaceful for this one, and the air fire and poison for that one. So the elements and materials of the world are obedient to their Lord, their Creator and Maker. He directs them as He wills, and nothing of them He wills is impossible for Him. Rather, they are the emergence of His will, submissive and obedient to His power. Whoever denies this has denied the Lord of the Worlds, disbelieved in Him, and denied His Lordship.

For the son of Adam there are two times of return and two resurrections in which those who do evil will be rewarded for what they have done, and those who do good will be rewarded with goodness.

The first resurrection is the departure of the soul from the body and its destination to the abode of the first reward.

The second resurrection is the day when Allah returns the souls to their bodies and raises them from their graves to Paradise or Hell. This is the second gathering. That is why it is mentioned in the authentic hadith. And you believe in the second resurrection, because no one denies the first resurrection, even if many people deny the reward, bliss, and torment in it. And Allah, the Most High, the Most Great, mentioned these two resurrections, which are the lesser and the greater, in Surat Al-Mu'minun, Surat Al-Waqi'ah, Surat Al-Qiyamah, Surat Al-Mutaffifin, Surat Al-Fajr, and other surahs. And His justice has required it. His wisdom is that He made it the abode of recompense for the doer of good and the doer of evil, but the recompense will only be paid on the Day of Resurrection in the eternal abode, as the Most High said: {Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection.}

His justice, His beautiful heaven, and His sacred perfection have required the softening of the bodies and souls of His friends and the tormenting of the bodies and souls of His enemies. So He must make the body and soul of the obedient to Him taste the bliss and pleasure that befits Him, and make the body and soul of the wicked disobedient to Him taste the pain and punishment that he deserves. This is the requirement of His justice, wisdom, and sacred perfection. And since this abode is an abode of obligation and testing, not an abode of reward, that did not appear in it. As for the Barzakh, it is the first abode of reward, so that what is befitting of that appeared in it. In that abode, and wisdom requires that it be made manifest. So when it is the Day of the Great Resurrection, and among the people of obedience and the people of disobedience are what they deserve of the bliss of bodies and souls and their torment, then the torment and bliss of the Barzakh is the first torment and bliss of the Hereafter, and it is derived from it and continues to the people of the Barzakh there, as the Qur'an and the authentic and explicit Sunnah have indicated in more than one place with explicit indication, such as His statement, "Then a door to Paradise will be opened for him, and its spirit and bliss will come to him." And regarding the wicked, "Then a door to Paradise will be opened for him." He has a door to the Fire, and its heat and poisons come to him. It is known with certainty that the

body takes its share from this door, just as the soul takes its share. So when it is the Day of Resurrection, it will enter from that door to its seat, which it will enter. And through these two doors, a hidden effect reaches the servant in this world, veiled by preoccupations, sensory distractions, and accidents. But many people sense it, even if they do not know its cause and it is not appropriate to express it. So the existence of something is not the sense of it and the expression of it. So if When he died, the arrival of that trace to him through those two doors was more complete. When he was resurrected, the arrival of that trace to him was more complete. So the wisdom of the Almighty Lord is organized for that in the most complete order in the three cycles.

The eighth issue is the questioner's statement: What is the wisdom behind the punishment of the grave not being mentioned?

In the Qur'an, despite the great need to know it and believe in it, so that one may beware and guard against evil, the answer is from two aspects: general and detailed.

As for the summary, it is that God Almighty sent down to His Messenger two revelations and made it obligatory for His servants to believe in them and act according to what is in them, and they are the Book and Wisdom. God Almighty said: {And God has sent down to you the Book and Wisdom} and God Almighty said: He is the One who sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and Wisdom. God Almighty said: And remember what is recited in your houses of the verses of God and wisdom.

The Book is the Qur'an and the wisdom is the Sunnah with the spending of the Salaf and what the Messenger informed about from God is in the obligation of believing it and having faith in it as the Lord Almighty informed about it on the tongue of His Messenger. This is a principle agreed upon by the people of Islam and no one denies it except those who are not from them. The Prophet said: I have been given the Book and something similar with it.

As for the detailed answer, it is that the bliss and torment of the intermediate realm are mentioned in the Qur'an in more than one place. Among them is the Most High's saying: "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], 'Delivere [from your souls]! Today you will be recompensed with the punishment of humiliation for what you used to say about Allah other than the truth and were arrogant toward His signs.'" This is addressed to them at the time of death, and the angels, who are the truthful ones, have been informed that at that time they will be recompensed with the punishment of humiliation, even if that is delayed for them. Until the end of the world, when it is correct to say to them, "Today you will be rewarded."

And from it is the saying of the Most High: "And God saved him from the evil of their plotting, and the people of Pharaoh were encompassed by the worst of punishment - the Fire, to which they are exposed morning and evening. And on the Day of Resurrection the Hour will be established: 'Admit the people of Pharaoh to the most severe punishment.'" So He mentioned the punishment of the two abodes explicitly, and it cannot be interpreted otherwise.

And from it is the saying of the Most High: “So leave them until they meet their Day on which they will be struck dead, the Day when their plot will not avail them at all, nor will they be aided. And indeed, for those who have wronged is a punishment less than that, but most of them do not know.” This may mean that it refers to their punishment by killing and other things in this world, or that it may mean their punishment in the Barzakh, and this is more apparent because many of them died and were not punished in this world. It may also be said, and this is more apparent, that whoever died among them was punished in the Barzakh, and whoever remained among them was punished in this world. By killing and other things, it is a threat of their punishment in this world and in the intermediate realm.

And among them is the Almighty’s saying : “And We will make them taste the lesser punishment before the greater punishment that perhaps they will return.”

This verse was used as evidence by a group of people, including Abdullah ibn Abbas, for the punishment of the grave. There is something wrong with using it as evidence, because this is a punishment in this world that requires them to return from disbelief. This was not something that was hidden from the scholar of the nation and the interpreter of the Qur'an, but from his understanding of the Qur'an and his precise comprehension of it, he understood from it the punishment of the grave, for He, glory be to Him, informed that He has two punishments for them, a lesser and a greater one. So He informed that He will make them taste some of the lesser one so that they will return, so He indicated that there remains for them a remainder of the lesser one. They will be tormented with it after the torment of this world. That is why He said, “of the lesser torment,” and did not say, “And We will surely make them taste the lesser torment.” So ponder that.

This is similar to the saying of the Prophet, “A door will be opened for him to the Fire, and some of its heat and poisonous winds will come to him.” He did not say “its heat and poisonous winds will come to him.” Indeed, what reached him was some of that, and most of it remained for him. And what the enemies of God tasted in this world was some of the torment, and what remained for them was something greater than it.

And from it is the saying of the Most High: “Why, when it reaches the throat and you are at that time looking on - and We are nearer to him than you, but you do not see - why, if you are not to be condemned, why do you not return it, if you should be truthful?” Then if he was of those brought near, then there is rest and fragrance and a garden of pleasure. But if he was of the companions of the right hand, then “Peace be upon you from the companions of the right hand.” But if he was of the deniers and the astray, then there is an orchard of scalding water and burning in Hellfire. Indeed, this is the certain truth. So glorify the name of your Lord, the Great. Here He mentioned the rulings of the souls with Death. He mentioned at the beginning of the Surah its rulings on the Day of the Greatest Resurrection. He presented that before this, presenting the goal for the sake of attention, as it is more important and more deserving of mention. He made them at death into three groups, just as he made them into three groups in the Hereafter.

And from it is the saying of the Most High: “O reassured soul, return to Me, well-pleased and pleasing [to Me], and enter among My servants and enter My Paradise.” The predecessors differed as to when this will be said to it. A group said that it will be said to it at death, and the apparent meaning of the wording with these people is that it is addressed to the soul that has been stripped of the body and has left it. The Prophet explained this by saying in the hadith of al-Baraa’ and others: “It will be said to it: ‘Come out, well-pleased and pleasing to Me.’” The full explanation of this will come in the issue in which Mustaqar is mentioned. The souls are in the Barzakh, God willing. His statement, “So enter among My servants,” is in accordance with His statement, “O God, the Most High Companion.”

If you contemplate the hadiths about the torment and bliss of the grave, you will find them to be a detailed explanation of what the Qur'an indicates. And success comes from God.

The ninth question is: What are the reasons for which the people of the graves are tortured?

The answer to this question is two-fold: general and detailed. As for the general answer, they are punished for their ignorance of God, their neglect of His command, and their commission of His sins. God will never punish a soul that knew Him, loved Him, complied with His command, and avoided His prohibition, nor a body that was in it. Rather, the punishment of the grave and the punishment of the Hereafter are the effect of God's anger and wrath upon His servant. So whoever angers God and displeases Him in this world, then does not repent and dies in that state, he will have from the punishment of the intermediate realm in proportion to God's anger and wrath upon him, so he is either deficient or excessive, a believer or a liar.

As for the detailed answer, the Prophet (peace and blessings of Allaah be upon him) told us about the two men whom he saw being tortured in their graves. One of them was walking around gossiping among the people, while the other was not purifying himself from urine. This is abandoning the obligatory purification, and he committed the cause of enmity between the people with his tongue, even if he was truthful. This is a warning that the one who causes enmity between them through lying, falsehood and slander is more severely punished, just as in not purifying himself from urine there is a warning that whoever abandons the prayer that purifies himself from Urine is one of its obligations and conditions, so it is more severe in punishment. In the hadith of Shu`bah, as for one of them, he used to eat people's flesh, so this one is a backbiter and that one is a gossiper. The hadith of Ibn Mas`ud, may God be pleased with him, was mentioned before regarding the one who struck a whip, and the grave was filled with fire because he prayed one prayer without purification and passed by an oppressed person and did not help him.

The hadith of Samura was mentioned in Sahih al-Bukhari regarding the torture of those who tell lies that reach far and wide, the torture of those who read the Qur'an and then sleep at night and do not act upon it during the day, the torture of adulterers and adulteresses, and the torture of those who consume usury, as the Prophet saw them in the intermediate realm.

The hadith of Abu Hurairah, may God be pleased with him, was presented, in which he mentioned the heads of people being crushed with rocks because their heads were too heavy to pray, and those who roam between the thorny bush and the thorny bush because they neglected to pay the zakat on their wealth, and those who eat rotten, foul meat because of their fornication, and those whose lips are cut with iron scissors because they speak and preach during the...

tribulations.

The hadith of Abu Saeed and the punishment of the masters of those crimes were presented. Some of them have stomachs like houses, and they are on the path of the people of Pharaoh, and they are the usurers. Some of them have their mouths open and they lick burning coals until they come out of their bottoms, and they are the eaters of the wealth of orphans. Some of them are hung by their breasts, and they are the adulteresses. Some of them have their sides cut off and they eat their flesh, and they are the backbiters. Some of them have nails of copper with which they scratch their faces and chests, and they are the ones who slander people.

The Prophet (peace and blessings of Allah be upon him and his family) informed us about the owner of the cloak that he stole from the spoils that it will burn like fire in his grave, and he has a right to it, so how about the one who wronged another in what he has no right to? The punishment of the grave is for the sins of the heart, the eye, the ear, the mouth, the tongue, the stomach, the private parts, the hand, the foot, and the entire body, the gossiper, the liar, the backbiter, the false witness, the slanderer of the married, the one who causes strife, the one who calls to innovation, the one who speaks about Allah and His Messenger what he has no knowledge of, the reckless in his speech, the usurer, the one who consumes the wealth of orphans, and the one who consumes ill-gotten gains. From bribery, extortion, and the like, and the one who unlawfully consumes the wealth of his Muslim brother, or the wealth of a covenantor, and the drinker of intoxicants, and the one who eats a morsel of the cursed tree, and the adulterer, and the sodomite, and the thief, and the traitor, and the deceiver, and the deceiver, and the taker of usury, and the giver of it, and its scribe, and its two witnesses, and the one who permits and the one who permits it, and the one who deceives in order to drop the obligations of Allah and commit His prohibitions, and the one who harms the Muslims, and the one who follows their faults, and the one who rules by other than what Allah has revealed, and the one who issues a fatwa by other than what Allah has legislated, and the one who helps in sin and aggression, and the one who kills a soul that Allah has forbidden, and the atheist in the sanctuary of Allah, and the one who denies the truths of the names and attributes of Allah, and the one who gives precedence to his opinion, taste, and policy over the Sunnah. The Messenger, the mourner, and the one who listens to her, and the mourners of Hell, who are the singers who sing the songs that Allah and His Messenger have forbidden, and the one who listens to them, and those who build mosques on graves and light lamps and lanterns on them, and those who cheat in taking what is due to them when they take it, and those who deprive them of what is due when they give it, and the tyrants, and the arrogant, and the hypocrites, and the slanderers, and the

backbiters, and those who attack the predecessors, and those who go to soothsayers, astrologers, and fortune-tellers and ask them questions and believe them, and the helpers of the oppressors who have sold their hereafter for the worldly life of someone other than them, and the one who, when you frighten him with Allah and remind him of Him, does not fear nor refrain, but when you frighten him with a creature like him, he fears and fears. And he who refrains from what he is in, and he who is guided by the words of Allah and His Messenger, but he is not guided, nor does he raise his head by it, so if he hears from someone he thinks well of, who is right and wrong, he bites on it with his molars and does not contradict him, and he who has the Qur'an recited to him, it does not affect him and perhaps he finds it burdensome, but if he hears the Qur'an of Satan and the incantation of adultery and the material of hypocrisy, his secret is pleased and he becomes excited and the motives of ecstasy flare up in his heart and he wishes that the singer would not be silent, and he who swears by Allah and lies, if he swears by a gun or by his innocence from his sheikh or his relative or the trousers of a young man or the life of someone he loves and respects from The created beings did not lie even if they were threatened and punished, and the one who boasts about his sin and increases it among his brothers and peers, and he is the one who flaunts it, and the one you do not trust with your money and your honor, and the obscene, foul-mouthed one whom people have abandoned in order to avoid his evil and obscenity, and the one who delays the prayer until the end of its time and pecks it and does not remember Allah in it except a little, and does not pay the zakat of his money with his soul content, and does not perform Hajj despite his ability to perform Hajj, and does not fulfill what is upon him of rights despite his ability to do so, and does not refrain from a moment or a word or a meal or He does not care about the money he has acquired, whether lawful or unlawful, and he does not maintain family ties, nor show mercy to the poor, nor the widow, nor the orphan, nor the beast. Rather, he neglects the orphan, does not encourage the feeding of the poor, shows off to the world, withholds provision, and is preoccupied with people's faults rather than his own, and with their sins rather than his own. All of these people and their likes are tormented in their graves for these crimes, depending on how many or few they are, how small or big they are.

And since most people are like this, most of the people in the graves are tormented, and the victorious among them are few. The exteriors of the graves are dust, but their interiors are regrets and torment. Their exteriors are built with dust and engraved stones, but inside them are calamities and disasters. They boil with regrets, just as pots boil with what is in them, and they deserve it, and they have been prevented from their desires and wishes. By God, I have preached, and I have left no words for the preacher. And it called out, "O inhabitants of the world, you have built a home that is about to perish with you, and you have destroyed a home that you are rushing to move to. You have built houses for others, their benefits and their dwelling." And you have destroyed houses, for you have no other dwellings. This is the abode of racing, the repository of deeds and the sowing of crops. And this is a place for lessons, a garden from the gardens of Paradise or a pit from the pits of Hell.

The tenth question: The reasons that save one from the torment of the grave. Its answer is also from two aspects.

general and detailed

As for the general, it is to avoid those causes that necessitate the punishment of the grave. One of the most beneficial of them is for a man to sit for an hour when he wants to sleep for the sake of Allah, in which he holds himself accountable for what he lost and gained during his day, then he renews his sincere repentance between himself and Allah, so he sleeps in that state of repentance and resolves not to repeat the sin when he wakes up, and he does this every night. If he dies during that night, he dies in repentance, and if he wakes up, he wakes up anticipating the work, happy with the delay of his death until... He meets his Lord and makes up for what he missed. There is nothing more beneficial for the servant than this sleep, especially if he follows it with remembrance of God and using the Sunnahs that were reported from the Messenger of God when sleeping until sleep overcomes him. So whoever God wants good for, He guides him to that, and there is no strength except with God.

As for the detailed answer, we will mention hadiths from the Messenger of God regarding what saves from the torment of the grave.

Among them is what Muslim narrated in his Sahih on the authority of Salman, may God be pleased with him, who said: I heard the Messenger of God say: "A day and a night of guarding the borders is better than fasting and praying for a month. If he dies, he will be rewarded for the deeds he used to do, and he will be provided with his provision, and he will be safe from the tribulations."

In Jami` al-Tirmidhi, from the hadith of Fadala ibn Ubayd, on the authority of the Messenger of God, he said: "Every dead person's deeds are sealed except for the one who died fighting in the way of God, for his deeds will continue to increase until the Day of Resurrection, and he will be safe from the trial of the grave." Al-Tirmidhi said: This is a good and authentic hadith.

In Sunan Al-Nasa'i, on the authority of Rushdin bin Sa'd, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, that a man said, "O Messenger of God, why are the believers tested in their graves except for the martyr?" He said, "The flash of swords over his head is enough of a test."

On the authority of Al-Miqdam bin Ma'dikarib, who said: The Messenger of Allah, may Allah bless him and grant him peace, said: "A martyr has six qualities with Allah: he is forgiven from the first drop of his blood, he is granted a place in Paradise, he is protected from the torment of the grave, he is safe from the Greatest Terror, a crown of dignity is placed on his head, a ruby of which is better than the world and what is in it, he is married to seventy-two wives from among the houris, and he intercedes for seventy of his relatives." Narrated by Ibn Majah and Al-Tirmidhi, and this is its wording. He said: This is a good and authentic hadith.

On the authority of Ibn Abbas, may God be pleased with them both, he said: A man from the companions of the Messenger of God pitched his tent over a grave, not realizing that it was a grave. Then, there was a grave of a man who was reciting Surat Al-Mulk until he finished it. He came to the Prophet and said: O Messenger of God, I pitched my tent over a grave, not realizing that it was a grave, and there was a grave of a man who was reciting Surat Al-Mulk until he finished it. The Prophet said: It is the protector, it is the savior, it saves him from the punishment of the grave. Al-Tirmidhi said: This is a good and rare hadith.

We narrated in Musnad Ibn Humayd on the authority of Ibrahim Ibn Al-Hakam on the authority of his father Ikrimah on the authority of Ibn Abbas, may Allah be pleased with them both, that he said to a man: Shall I not give you a gift of a hadith that will make you happy? The man said: Yes. He said: Recite {Blessed is He in whose hand is dominion, and He is over all things competent}. Memorize it and teach it to your family, your children, the children of your house, and your neighbors, for it is the savior and the debater. It will argue or dispute on the Day of Resurrection before its Lord for the one who recites it, and it will ask its Lord for him to save him from the torment of the Fire if it is in his stomach, and Allah will save him through it. Its owner is saved from the torment of the grave. The Messenger of God said: I wish it were in the heart of every person of my nation.

Abu Omar bin Abdul Barr said: It is authentically reported on the authority of the Messenger of God that he said: A surah of thirty verses will intercede for its reciter until he is forgiven. {Blessed is He in whose hand is dominion}

In the Sunan of Ibn Majah, from the hadith of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, he said: "Whoever dies with a stomach ache dies a martyr and is protected from the trial of the grave and is provided with provision from Paradise."

In Sunan Al-Nasa'i, on the authority of Jami' bin Shaddad, he said: I heard Abdullah bin Yashkur say: I was sitting with Sulayman bin Sarrah and Khalid bin Urfatah, and they mentioned that a man had died of a stomach ache, and then they both wished to They were witnesses to his funeral. One of them said to the other: Didn't the Messenger of God say: Whoever kills himself in the stomach will not be punished in his grave?

Abu Dawud al-Tayalisi said in his Musnad: Shu'bah told us, Ahmad ibn Jami' ibn Shaddad told us, my father said, and he mentioned it and added, and the other said, Yes.

In Al-Tirmidhi, from the hadith of Rabi'ah bin Saif, on the authority of Abdullah bin Amr, he said: The Messenger of God said: There is no Muslim who dies on Friday or Friday night except that God will protect him from the trial of the grave. Al-Tirmidhi said: This is a good, strange hadith, and its chain of transmission is not connected. Rabi'ah bin Saif is only narrated on the authority of Abu Abd al-Rahman al-Habli on the authority of Abdullah bin Amr, and it is not known that Rabi'ah bin Saif heard it from Abdullah bin Amr. End quote.

Al-Tirmidhi Al-Hakim narrated this hadith of Rabi'ah bin Saif, on the authority of Iyad bin Uqbah Al-Fahri, on the authority of Abdullah bin Amr.

Abu Naim Al-Hafiz narrated it on the authority of Muhammad bin Al-Munkadir on the authority of Jabir, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Its wording is: "Whoever dies on Friday night or Friday will be protected from the torment of the grave and will come on the Day of Resurrection with the seal of martyrs on him." It was narrated only by Omar bin Musa Al-Wajeehi, who is a weak Madinan.

His saying, "The flash of swords on his head is enough of a trial," means, and God knows best, that his hypocrisy was tested by his faith with the flash of the sword on his head, so he did not flee. If he had been a hypocrite, he would not have been patient with the flash of the sword on his head. This indicates that his faith is what made him sacrifice himself for God and surrender it to Him, and it stirred up in his heart the passion of anger for God and His Messenger, and to manifest His religion and glorify His word. This demonstrated the truth of what was in his conscience when he went out to kill, and thus he was spared the test in his grave.

Abu Abdullah Al-Qurtubi said: If the martyr is not tested, then the Saint is more important and has a greater reward than not being tested, because he is mentioned before the martyrs in the revelation. It has been authenticated that the one who is on guard duty, who is lower than the martyr, is not tested, so how about someone who is higher in rank than him and the martyr?

The authentic hadiths refute this statement and show that the friend is questioned in his grave as he is questioned by others. This is Omar bin Al-Khattab, may God be pleased with him, the head of the two friends. The Prophet said when he told him about the angel's questioning in his grave, "And I am in the same state as this?" He said, "Yes," and he mentioned the hadith.

There is a difference of opinion regarding whether the prophets will be asked in their graves. There are two opinions, and they are two aspects in the school of Ahmad.

And others. It is not necessary from this characteristic that is unique to the martyr that the friend shares in its ruling, even if he is higher than him, for the characteristics of the martyrs may be absent from those who are better than them, even if he is higher than them in degree.

As for the hadith of Ibn Majah, "Whoever dies sick dies a martyr and is protected from the trial of the grave," it is from Ibn Majah's singling out, and in his singling out there are strange and reprehensible things. Such a hadith is something that is questionable and cannot be used as evidence against the Messenger of Allah. If it is authentic, then it is restricted by the other hadith, which is the one whose stomach kills him. If it is authentically reported from him that he said, "The one who dies of a stomach ache is a martyr," then this general statement is interpreted as that restricted statement, and Allah knows best.

And there came a hadith in which there is healing regarding what saves from the torment of the grave. It was narrated by Abu Musa al-Madani, and he explained its defect in his book on encouragement and intimidation, and he made it an explanation of it. He narrated it from the hadith of al-Faraj ibn Fadala, who said: Hilal Abu Jabalah told us, on the authority of Saeed ibn al-Musayyab, on the authority of Abd al-Rahman ibn Samurah, who said: The Messenger of God came out to us while we were in a gathering in Madinah, and he stood over us and said: I saw something amazing last night. I saw a man from my nation to whom the Angel of Death came to take his soul, and his righteousness towards his parents came to him, so the Angel of Death returned. On his authority, I saw a man from my nation surrounded by devils, then the remembrance of Allah

came to repel the devils from him. I saw a man from my nation surrounded by the angels of punishment, then his prayer came to him and rescued him from their hands. I saw a man from my nation panting with thirst, and whenever he approached a pool he was prevented and repelled, then the fasting of the month of Ramadan came to him and gave him a drink and quenched his thirst. I saw a man from my nation and I saw the prophets sitting in circles, circles, whenever he approached a circle he was repelled and repelled, then his washing from major ritual impurity came to him, so he took him by the hand and made him sit next to me. I saw a man from my nation in front of whom were oppressors and from whom Behind him and to his right is darkness, and to his left is darkness, and above him is darkness, and he is perplexed therein. Then his Hajj and Umrah came to him and extracted him from the darkness and brought him into the light. I saw a man from my nation protecting himself from the blazing fire and its sparks, so his charity came to him and became a screen between him and the fire and a shade over his head. I saw a man from my nation speaking to the believers but they did not speak to him, so his upholding of kinship ties came to him and said, "O company of believers, he was a man who upheld kinship ties, so the believers spoke to him and shook hands with him and he shook hands with them." I saw a man from my nation surrounded by the guards of Hell, so his command came to him. And he rescued him from their hands and admitted him to the angels of mercy. And I saw a man from my nation kneeling on his knees and between him and Allah was a veil. Then his good character came to him and he took him by the hand and admitted him to Allah, the Almighty and Majestic. And I saw a man from my nation whose record had gone to his left, then his fear of Allah, the Almighty and Majestic, came to him, so he took his record and placed it in his right hand. And I saw a man from my nation whose scale was light, then his excesses came to him and made his scale heavy. And I saw a man from my nation standing on the edge of Hell, then his He hoped in God Almighty, so He rescued him from that and he went on. I saw a man from my nation who had fallen.

In the Fire, his tears which he had cried out of fear of Allah, the Almighty, came to him and saved him from that. I saw a man from my nation standing on the Bridge, trembling as a palm branch trembles in a strong wind, and his good opinion of Allah, the Almighty, came to him and calmed his fear and he went on. I saw a man from my nation crawling on the Bridge, sometimes crawling and sometimes clinging, and his prayer came to him and made him stand on his feet and saved him. I saw a man from my nation who reached the gates of Paradise and the gates were closed in front of him, and the testimony that there is no god but Allah came to him. So the doors were opened for him and he entered Paradise. Al-Hafiz Abu Musa said: This is a very good hadith.

It was narrated by Saeed bin Al-Musayyab, Omar bin Dhar, and Ali bin Zaid bin Jud'an.

And similar to this hadith, in which it was said that the visions of the prophets are revelation, it is to be taken literally, not like what was narrated from him, that he said: I saw as if my sword was cut off, so I interpreted it as such and such, and I saw cows being slaughtered, and I saw as if we were in the house of Uqbah ibn Rafi'.

He narrated in his long vision from the hadith of Samurah in Sahih and from the hadith of Ali and Abu Umamah and the narrations of these three are close to each other and include mention of the punishments of a group of those who are tormented in the Barzakh. As for this narration, he mentioned the punishment and its source with what saves its owner from the work. The narrator of this hadith from Ibn al-Musayyab is Hilal Abu Jabalah, a Madinan who is not known for any other hadith. Ibn Abi Hatim mentioned it from his father. This is how al-Hakim Abu Ahmad and Al-Hakim Abu Abdullah Abu Jabal without the letter Haa' and they narrated it from Muslim and Al-Faraj bin Fadala narrated it from him and he is average in narration, not strong nor abandoned and Bishr bin Al-Waleed, the jurist known as Abu Al-Khatib narrated it from him. He was good in his doctrine and beautiful in his method. I heard the Sheikh of Islam magnify the matter of this hadith and he said the principles of the Sunnah bear witness to it and it is one of the best hadiths.

Question Eleven

The question in the grave is whether it is general for Muslims, hypocrites and infidels, or is it specific to Muslims and hypocrites?

Abu Omar bin Abdul Barr said in the book of Al-Tamheed: The evidence indicates that the trial in the grave will only be for a believer or a hypocrite who is affiliated with the people of the Qiblah and the religion of Islam by the outward testimony. As for the disbelieving, denialist, falsifier, he is not among those who ask about his Lord, his religion, and his Prophet. Rather, the people of Islam ask about this. So God confirms those who believe and makes the falsifiers doubt.

The Qur'an and Sunnah indicate the opposite of this statement and that the question is for the disbeliever and the Muslim. Allah the Most High said: {Allah confirms those who believe with the firm word in worldly life and in the Hereafter. And Allah leaves astray the wrongdoers, and Allah does what He wills.} It has been proven in Sahih that it was revealed regarding the torment of the grave when he is asked: Who is your Lord, what is your religion, and who is your prophet?

In the two Sahihs, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that he said: When a servant is placed in his grave and his companions turn away from him, he hears the sound of their sandals. And he mentioned the hadith. Al-Bukhari added: As for the hypocrite and the disbeliever, it will be said to him: What did you say about this man? He will say: I do not know. I used to say what the people say. So it will be said: I did not know, nor did I follow. And he will be struck with an iron hammer, and he will let out a cry that will be heard by those near him, except for the two heavy things. This is how it is in Al-Bukhari. As for the hypocrite and the disbeliever, with the letter waw, and it was mentioned previously in the hadith. Abu Saeed Al-Khudri, narrated by Ibn Majah and Imam Ahmad, said: We were at a funeral with the Prophet, peace and blessings be upon him, and he said: O people, this nation will be tested in their graves. When a person is buried and his companions have left him, an angel will come with a hammer in his hand and make him sit down and say: What do you say about this man? If he is a believer, he will say: I bear witness that there is no god but Allah alone, without partner, and I bear witness that Muhammad is His servant and Messenger. He will say to him: You have spoken the truth. Then a door to Hell will be opened for him, and he will say: This is your home, if only you had known. You have disbelieved in your Lord. As for the disbeliever and the hypocrite, it will be said to him, "What do you say about this man?"

He will say, "I do not know." It will be said, "You neither knew nor were you guided." Then a door to Paradise will be opened for him, and he will say to him, "This would have been your home had you believed in your Lord. But since you disbelieved, Allah has replaced it with this." Then a door to Hell will be opened for him, and the angel will crush him with a hammer, a crushing blow that all of Allah's creation will hear, except for the two heavy things. Some of the Companions said, "O Messenger of Allah, there is no one over whose head an angel stands, but that he will be shaken at that time." The Messenger of Allah said, "Allah makes firm those who disbelieve." Believe in the firm word in the life of this world and in the Hereafter. And Allah leaves astray the wrongdoers, and Allah does what He wills.

And in the long hadith of Al-Bara' bin 'Azib: As for the disbeliever, if he is in the first part of the Hereafter and the end of this world, the angels descend upon him from the heaven with them sackcloth. And he mentioned the hadith until he said: Then his soul is returned to his body in his grave. And he mentioned the hadith. And in another version: If he is a disbeliever, the Angel of Death comes to him and sits at his head. And he mentioned the hadith until he said: What is this evil soul? And they say: So-and-so, with the worst of his names. And when he reaches the lowest heaven, it is closed to him. He said: It is thrown from the sky. Then he recited the words of God Almighty: {And whoever associates others with God, it is as if he had fallen from the sky and was snatched by birds or the wind swept him to a remote place.} He said: Then his soul is returned to his body and two angels come to him, severe in their rebuke, and they make him sit up and rebuke him. They say: Who is your Lord? He says: Huh? I do not know. They say: I do not know. They say: Who is this prophet who was sent among you? He says: I heard.

People say, "I do not know." They say, "I do not know." This is what God Almighty says: "And God leaves astray the wrongdoers, and God does what He wills." He mentioned the hadith.

The name of the wicked in the terminology of the Qur'an and Sunnah definitely includes the disbeliever, as in the words of the Most High: {Indeed, the righteous will be in bliss, and indeed, the wicked will be in Hellfire} and His words : {No indeed! Indeed, the record of the wicked is in Sijjin}. In another wording in the hadith of al-Baraa': And indeed, when the disbeliever is in the afterlife and is cut off from this world, strong and angry angels will descend to him, with them garments of fire and robes of tar, and they will surround him and extract his soul as a skewer with many branches is extracted from wet wool. And when it is taken out, every angel between the heavens and the earth will curse him. And the earth and every angel in the heaven

He mentioned the hadith until he said that he hears the sound of their sandals when they turn their backs, and it is said: "O this one, who is your Lord, what is your religion, and who are your descendants?" He says: "I do not know." So it is said: "I do not know." He mentioned the hadith, and it was narrated by Hammad bin Salamah, on the authority of Yunus bin Khabab, on the authority of Al-Minhal bin Amr, on the authority of Zadan, on the authority of Al-Bara'.

And in the hadith of Isa bin Al-Musayyab, on the authority of Adi bin Thabit, on the authority of Al-Baraa', we went out with the Messenger of Allah in the funeral of a man from the Ansar, and he mentioned the hadith until he said: And if the disbeliever is in the last part of this world and the first part of the Hereafter, and death approaches him, angels descend upon him with them a shroud of fire and embalming materials of fire, and he mentioned the hadith until he said: Then his soul is returned to his resting place, and Munkar and Nakir come to him, stirring up the earth with their fangs and examining the earth with their hair, their voices like thunder and their sights like flashing lightning, and they make him sit up and then they say: O this one of Your Lord! He will say, "I do not know." Then a call will be made from the side of the grave, "I did not know." So they will strike him with a hammer of iron, such that if all the people of the two worlds were to gather around it, it would not move. And his grave will be made tight for him until his ribs interlock. And he mentioned the hadith.

Imam Ahmad narrated it in his Musnad on the authority of Abu al-Nadhr Hashim bin al-Qasim, who said: Isa bin al-Musayyab told us, and he mentioned it.

In the hadith of Muhammad bin Salamah, on the authority of Khasif, on the authority of Mujahid, on the authority of Al-Baraa, he said: We were at the funeral of a man from the Ansar, and with us was the Messenger of God. He mentioned the hadith until he said: And the Messenger of God said: When the unbeliever is laid down, Munkar and Nakir come to him and make him sit and say to him: Who is your Lord? He says: I do not know. They say to him: I did not know. The hadith has been mentioned before.

In summary, most of those who narrated the hadith of Al-Bara' bin 'Azib said in it: "As for the unbeliever, with certainty." Some of them said: "As for the wicked person." Some of them said: "As for the hypocrite and the doubter." This wording is from the doubt of some of the narrators. It is thus in the hadith. I do not know which of them he said.

As for the one who mentioned the disbeliever and the wicked, he did not doubt, and the narration of the one who did not doubt, despite their large number, is more appropriate than the narration of the one who doubted, despite his being alone, on the condition that there is no contradiction between the two narrations, for the hypocrite asks as the disbeliever and the believer ask, so God confirms the people of faith and God misguides the wrongdoers, who are the disbelievers and the hypocrites.

Abu Saeed Al-Khudri collected in his hadith that was narrated by Abu Aamer Al-Aqdi: Abbad bin Rashid told us, on the authority of Dawud bin Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: We witnessed a funeral with the Messenger of God, may God bless him and grant him peace, and he mentioned the hadith and said: Even if he was a disbeliever or a hypocrite, he would say to him: What do you say about this man? He would say: I do not know. This is explicit that the question is for the disbeliever and the hypocrite. And the statement of Abu Omar, may God have mercy on him: As for the disbeliever, the denier, the invalidator, he is not among those who ask about his Lord and his religion, so it is said: It is not like that, but he is among those responsible and more deserving of being asked than others.

Allah has informed us in His Book that He will question the disbeliever on the Day of Resurrection. Allah the Most High said: {And the Day He will call to them and say, "What was your response to the messengers?" } And Allah the Most High said: {Then by your Lord, We will surely question them all about what they used to do.} And Allah the Most High said : {Then We will surely question those to whom messengers were sent, and We will surely question the messengers.} So when they are asked on the Day of Resurrection, how can they not be asked in their graves? What Abu Omar, may Allah have mercy on him, mentioned has no face.

The twelfth issue is that the question of Munkar and Nakir is whether it is specific to this nation or...

For her and for others

This is a topic that people talked about, so Abu Abdullah Al-Tirmidhi said: The questioning of the dead is only in this nation in particular, because the nations before us, the messengers would come to them with the message, and if they refused, the messengers would stop and they would isolate themselves and be treated with torment. So when Allah sent Muhammad with mercy and an imam for the creation, as He, the Most High, said: {And We have not sent you, [O Muhammad], except as a mercy to the worlds}, He withheld torment from them and gave the sword until whoever entered the religion of Islam for the fear of the sword would enter, then it would be established. Faith is in his heart, so they were given respite. From here the matter of hypocrisy became apparent. They were concealing their disbelief and announcing their faith, so they were among the Muslims in a cover. Then, when they died, Allah took them to the grave to extract their secret by questioning, and so that Allah may distinguish the wicked from the good. Then Allah confirms those who believe with the firm word in the life of this world and in the Hereafter. And Allah misguides the wrongdoers, and Allah does what He wills.

Others disagreed with this, including Abd al-Haqq al-Ashbili and al-Qurtubi, and said: The question is for this nation and others.

Others, including Abu Omar bin Abdul Barr, stopped at that and said: In the hadith of Zaid bin Thabit, on the authority of the Prophet, he said: This nation will be tested in their graves, and some of them narrated it as: "You will be asked." Based on this wording, it is possible that this nation was singled out for that, so this is a matter that cannot be confirmed.

Those who singled him out for this nation have cited as evidence his statement that this nation will be tested in their graves and his statement that it was revealed to me that you will be tested in your graves. This is clear in the specificity to this nation. They said: And evidence for this is the statement of the two angels to him: What did you say about this man who was sent among you? The believer says: I bear witness that he is the servant of God and His Messenger. This is specific to the Prophet. And his statement in the other hadith: You are tested by me and you will be asked about me.

Others said that this does not indicate that the question is specific to this nation and not to the rest of the nations, because his saying that the nation is either meant to be the nation of people, as God Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you." And every species of animal is called a nation. And in the hadith: "If dogs were not a nation among the nations, I would have ordered that they be killed." And in it also is the hadith of the Prophet who was bitten by an ant, so he ordered the ant colony to be burned, so God revealed to him: "Because a single ant bit you, you burned a nation of..." Nations glorify God, and if what is meant by it is his nation to whom he was sent, then there is nothing in it that negates the questioning of other nations. Rather, mentioning them may be news that they will be questioned in their graves, and that this is not specific to those before them, due to the superiority and honor of this nation over all other nations.

And likewise his saying: It was revealed to me that you will be tested in your graves.

Likewise, his news about the two angels saying, "Who is this man who was sent among you?" is news to his nation about what they will be tested with in their graves. And what appears, and God knows best, is that every prophet is like that with his nation, and that they will be tormented in their graves after being questioned and the proof being established against them, just as they will be tormented in the Hereafter after being questioned and the proof being established. And God, glory be to Him, the Most High, knows best.

The thirteenth issue is whether children are tested in their graves. There is a difference of opinion.

People have two opinions on this matter, which are two aspects of Ahmad's companions.

The argument of those who said that they are asking is that it is prescribed to pray for them and supplicate for them and ask God to protect them from the punishment of the grave and the trial of the grave, as Malik mentioned in his *Muwatta'* on the authority of Abu Hurayrah, may God be pleased with him, that he was at the funeral of a boy and he heard from his supplication: "O God, protect him from the punishment of the grave."

They cited as evidence what was narrated by Ali bin Ma'bad on the authority of Aisha, may God be pleased with her, that a funeral procession of a young boy passed by her and she cried. She was asked, "What makes you cry, O Mother of the Believers?" She said, "This is the boy. I cried for him out of compassion for him because of the pressure of the grave."

They cited as evidence what was narrated by Hannad bin Al-Sarri, who said: Abu Mu'awiyah told us, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, who said: He used to pray for the soul of a person who had died, and he never committed a sin, and he would say: O God, save him from the punishment of the grave.

They said: God Almighty will perfect their minds for them so that they may know their place and be inspired with the answer to what they ask about.

They said: This is indicated by the many hadiths that state that they will be tested in the Hereafter. Al-Ash'ari narrated it from the people of the Sunnah and Hadith. So if they are tested in the Hereafter, it will not prevent them from being tested in the graves.

Others said: The question is only for the one who understands the Messenger and the Messenger, so he is asked whether he believed in the Messenger and obeyed him or not, so he is told: What did you say about this man who was sent among you? As for the child who has no discernment in any way, how can he be told: What did you say about this man who was sent among you, even if his mind was restored to him in the grave? He will not be asked about what he was not able to know and understand, and there is no benefit in this question. This is in contrast to their test in the Hereafter. Allah, the Exalted, sends

a Messenger to them and orders them to obey his command, and their minds are with them. Whoever obeys him among them will be saved, and whoever disobeys him, He will cast him into the Fire. This is a test with a command that He orders them to do at that time, not a question about a matter that happened to them in this world, whether it was obedience or disobedience, like the questioning of the two angels in the grave.

As for the hadith of Abu Hurayrah, may Allah be pleased with him, what is meant by the torment of the grave in it is not the punishment of a child for abandoning an act of obedience or committing a sin, for Allah does not punish anyone without a sin he has committed. Rather, the torment of the grave may mean the pain that the deceased experiences due to someone else, even if it is not a punishment for his actions. From this is his statement, "The deceased is tormented by the crying of his family over him," meaning that he suffers from that and is pained by it, not that he is punished for the sin of the living. "No soul shall bear the burden of another."

This is like the Prophet's saying: "Travel is a part of torment." Torment is more general than punishment. There is no doubt that in the grave there are pains, worries, and regrets that may affect the child and cause him pain. Therefore, it is permissible for the one praying for him to ask God Almighty to protect him from that torment. And God knows best.

The fourteenth question is his saying: Is the torment of the grave permanent or intermittent? The answer is that it is...

Two types: A permanent type, except for what was mentioned in some hadiths that what is between the two blasts will be made easy for them. Then when they rise from their graves, they will say, "Woe to us! Who has raised us from our sleep?" And what indicates its permanence is the Most High's statement, "The Fire will be exposed to them morning and evening." And what was mentioned previously in the hadith of Samurah, which was narrated by al-Bukhari in the dream of the Prophet, in which it says, "He will do that to him until the Day of Resurrection."

In the hadith of Ibn Abbas in the story of the two palm branches, perhaps he would make it easier for them until they dried up, so he made the relief restricted to their moisture only.

And in the hadith of Al-Rabi' bin Anas, on the authority of Abu Al-A'la, on the authority of Abu Hurairah, then he came upon a people whose heads were being smashed against rocks. Every time they were smashed, they would return. Nothing of that would stop for them. And it was mentioned before. And in the Sahih in the story of the one who wore two cloaks and began to walk swaggeringly, so God caused the earth to swallow him up, and he will continue to sink in it until the Day of Resurrection.

And in the hadith of Al-Bara' bin Azib in the story of the disbeliever, then a door to the Fire is opened for him, and he looks at his seat in it until the Hour comes. It was narrated by Imam Ahmad, and in some of its chains of transmission, then a hole is made for him to the Fire, and he comes to it from its grief and smoke until the Day of Resurrection.

The second type is for a period of time, then it stops. It is the punishment of some sinners whose crimes are light. He is punished according to his crime, then it is lightened for him, just as he is punished in the Fire for a period of time, then the punishment is removed from him.

The punishment may be stopped by a supplication, charity, seeking forgiveness, the reward of Hajj, or a reading that reaches him from some of his relatives or others. This is like the intercessor interceding for the one being punished in this world, so he is saved from punishment by his intercession. However, this intercession may not be with the permission of the one being interceded for. And Allah, glory be to Him, the Most High, no one can come forward with intercession before Him except after His permission.

He is the One who permits the intercessor to intercede if He wants to have mercy on the one being interceded for. Do not be deceived. Otherwise, it is polytheism and falsehood. God is exalted above it. Who is it that can intercede with Him except with His permission? And they do not intercede except for one with whom He is pleased. There is no intercessor except after His permission, and intercession does not benefit with Him except for one to whom He gives permission. He said, “**To God belongs all intercession. To Him belongs the dominion of the heavens and the earth.**”

Ibn Abi Al-Dunya mentioned: Muhammad bin Musa Al-Sayegh told us: Abdullah bin Nafi’ told us: A man from the people of Medina died, and a man saw him as if he was from the people of Hell, so he took advantage of that. Then, after an hour or so,

The second time he saw him as if he was one of the people of Paradise, so he said: Didn’t you say that you were one of the people of Hell? He said: That was the case, except that a righteous man was buried with us, so he interceded for forty of his neighbors, and I was one of them.

Ibn Abi Al-Dunya said: Ahmad bin Yahya told us: One of our companions told me: My brother died and I saw him in a dream. I said: What was your state when you were placed in your grave? He said: Someone came to me with a meteor of fire. If it were not for the supplication that a caller had called upon me, I would have thought that he would strike me with it.

Amr bin Jarir said: If a servant prays for his dead brother, an angel will bring it to him at his grave and say: O stranger inhabitant of the grave, a gift from a brother who is compassionate towards you.

Bashar bin Ghalib said: I saw Rabia in my dream and I used to pray a lot for her. She said to me: O Bashar bin Ghalib, your gifts come to us on plates of light covered with silk handkerchiefs. I said: How is that? She said: This is the prayer of the living believers. When they pray for the dead, they are answered. Make that prayer on plates of light covered with silk handkerchiefs. Then the one for whom he prayed from the dead brought it and it was said: This is the gift of so-and-so to you.

Ibn Abi Al-Dunya said: Abu Ubaid bin Buhair told me: Some of our companions told me: I saw a brother of mine in a dream after his death, so I said: Does the supplication of the living reach you? He said: Yes, by God, it flutters like light, then it covers him.

God willing, the completion of this will come in the answer to the question about the dead benefiting from what the living give them, the fifteenth question.

And where is the final abode of the souls between death and resurrection? Is it in heaven or on earth? Is it in heaven or not? Is it deposited in bodies other than the ones in which it was, so that it enjoys and is tormented in it, or is it stripped?

This is a great issue that people have spoken about and they have differed about it. It is only received through hearing. There is a difference of opinion about that. Some say that the souls of the believers are with Allah in Paradise, whether they are martyrs or not, if neither a major sin nor a debt prevents them from Paradise, and their Lord meets them with forgiveness and mercy for them. This is the view of Abu Hurayrah and Abdullah ibn Umar, may Allah be pleased with them.

And a group said, "They are in the courtyard of Paradise, at its gate, and its spirit, its blessings, and its provisions come to them."

And a group of souls said on the courtyards of their graves

Imam Malik said: I have been told that the soul is sent forth to go wherever it wants.

Imam Ahmad said in the narration of his son Abdullah: The souls of the infidels are in Hell and the souls of the believers are in Paradise.

Abu Abdullah bin Mandah said: A group of the Companions and Followers said: The souls of the believers are with God Almighty, and they did not add anything to that. He said: It was narrated on the authority of a group of the Companions and Followers: The souls of the believers are in Jabiyah and the souls of the infidels are in Barhout, a well in Hadhramaut.

Safwan bin Amr said: I asked Amer bin Abdullah Abu Al-Yaman: Do the souls of the believers have a place of assembly? He said: The land about which God Almighty says: {And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants} He said: It is the land to which the souls of the believers will gather until the resurrection. They said: It is the land that God gives to the believers inherit in this world. Ka'b said: The souls of the believers are in the highest heaven in the seventh heaven, and the souls of the unbelievers are in Sijjin in The seventh earth is under the army of Satan

A group said that the souls of the believers are in the well of Zamzam and the souls of the infidels are in the well of Barhout.

Salman Al-Farsi said: The souls of the believers are in a limbo on the earth, going wherever they want, while the souls of the unbelievers are in Sijjin. In another version from him: The soul of the believer goes on the earth wherever it wants.

A group of the souls of the believers said that they were on Adam's right and the souls of the unbelievers were on his left.

Another group of them, including Ibn Hazm, said that their final resting place is where they were before their bodies were created.

And he said: What we say about the abode of the souls is what God Almighty and His Prophet said, we do not go beyond it, for it is the clear proof, which is that God Almighty said: And when your Lord takes from the children of Adam, from their loins, their descendants and makes them testify of themselves, "Am I not your Lord?" They will say, "Yes, we testify." [7:17] lest you should say on the Day of Resurrection, "Indeed, we were of this unaware." And God Almighty said : {And We had certainly created you, then We formed you, then We said to the angels, "Prostrate to Adam."} So it is clear that God Almighty created the souls as a whole. And likewise He informed that the souls are conscripted soldiers, so those of them that are familiar with each other will come together and those of them that are not familiar with each other will differ. And God took their covenant and their testimony to Him regarding His Lordship, and they were created, formed, and rational before He commanded the angels to prostrate to Adam and before He put them into the bodies, and the bodies on that day will be dust and water. Then He settled them where He willed, and it is the isthmus to which they return at death. Then He continues to raise from them group after group, and He breathes them into the bodies that are born from semen until He said, it is clear that the souls are bodies that carry their purposes of familiarity and familiarity. And that she is knowledgeable and discerning, so God tests them in this world as He wills, then He takes her soul and she returns to

The isthmus in which the Messenger of God saw the night he was taken up to the lowest heaven, the souls of the people of happiness on the right of Adam and the souls of the people of misery on his left, and that is at the point where the elements cease, and it hastens the souls of the prophets and martyrs to Paradise.

He said: Muhammad bin Nasr Al-Marwazi mentioned on the authority of Ishaq bin Rahawayh that he mentioned this exact thing that we said. He said: And the people of knowledge agreed upon this.

Ibn Hazm said, and it is the saying of all the people of Islam. He said, and this is the saying of Allah the Most High: So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - the foremost. Those are the ones brought near in the Gardens of Delight, a group of the first and a few of the last. And His saying, the Most High: {But if he was of those brought near, then there is rest and fragrance and a Garden of Delight} until the end. So the souls will remain there until the number of souls is completed and they will return to their bodies a second time, and this is the second life. The creation will be held accountable, a group in Paradise and a group in Hell, abiding eternally.

Abu Omar bin Abdul Barr said: The souls of the martyrs are in Paradise, and the souls of the general believers are in the courtyards of their graves. We will mention his words and what he used as evidence, and we will explain what is in them.

Ibn al-Mubarak said on the authority of Ibn Jurayj, in what was read to him by Mujahid: It is not in Paradise, but they eat from its fruits and smell its fragrance.

Muawiyah bin Salih mentioned on the authority of Saeed bin Suwaaid that he asked Ibn Shihab about the souls of the believers, so he said: It has reached me that the souls of the martyrs are like green birds hanging from the Throne, coming and going to the gardens of Paradise, coming to their Lord every day to greet Him.

Abu Omar bin Abdul Barr said in his explanation of the hadith of Ibn Omar that when one of you dies, his seat will be shown to him in the morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell. He will be told, "This is your seat until God resurrects you on the Day of Resurrection." He said, "It has been used as evidence by those who believe that the souls are in the courtyards of the graves, and it is the most correct opinion they have adopted in this regard, and God knows best, because the hadiths that relate to this are better presented and more reliable in transmission than others."

He said: The meaning is that it may be in the courtyards of their graves, not that it is attached to and does not leave the courtyards of the graves, as Imam Malik, may God have mercy on him, said: It has reached us that the souls roam wherever they wish.

He said: On the authority of Mujahid, he said: The souls are on the courtyards of the graves for seven days from the day the dead person is buried. They do not leave that. And God knows best.

A group said that its abode is pure nothingness. This is the statement of those who say that the soul is an accident of the accidents of the body, like its life and its awareness, and it is destroyed by the death of the body, just as the rest of the accidents that are conditional on its life are destroyed. This is a statement that contradicts the texts of the Qur'an and the Sunnah and the consensus of the Companions and the Followers, as we will mention, God willing. The point is that according to this invalid group, the abode of the souls after death is pure nothingness.

A group said that after death, their final abode is other souls that are compatible with their morals and characteristics that they acquired during their lifetime. Thus, each soul becomes the body of an animal that resembles those souls. Thus, the bestial soul becomes the bodies of beasts, the canine soul becomes the bodies of beasts, and the lower and inferior soul becomes the bodies of insects. This is the statement of the reincarnationists who deny the Resurrection, and it is a statement that is outside the statements of all the people of Islam.

This is what I have summarized from the collection of people's sayings about the fate of their souls after death. You will not find it all collected in one book other than this at all. We will mention the source of these sayings and what each saying has and what is against it and what is correct from that which the Book and the Sunnah have indicated in our way which is from God and it is hoped for assistance and success. Chapter

As for the one who said that it is in Paradise, he used as evidence the words of the Most High: {But if he is of those brought near, then there is rest and fragrance and a Garden of Delight.} He said: And this was mentioned by the Most High immediately after He mentioned its exit from the body at death and the division of the souls into three groups: those brought near, and He informed that it is in the Garden of Delight and the companions of the right hand, who were judged to be Muslims, and this includes its safety from punishment and a liar who has gone astray, and He informed that it has a place of scalding water and burning in Hell. They said: And this is after it has definitely left the body,

and the Most High has mentioned its state. On the Day of Resurrection, at the beginning of the Surah, He mentioned its state after death and after the resurrection. They used as evidence His Most High's saying: "O reassured soul, return to your Lord, well-pleased and pleasing, and enter among My servants and enter My Paradise." More than one of the Companions and Followers said that this is said to it when it leaves this world, and the angel gives it good news of that. This does not contradict the statement of those who said that this is said to it in the Hereafter, for it is said to it at death and at the resurrection, and this is one of the good news that... God Almighty said: {Indeed, those who have said, "Our Lord is God," and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."} This descent will occur at death, in the grave, and at the resurrection. The first good tidings of the Hereafter will be at death.

It was mentioned in the hadith of Al-Bara' bin Azib that the angel says to her when he takes her, "Be glad of the spirit and the basil, and this is from the basil of Paradise."

They argued with what Malik narrated in Al-Muwatta' on the authority of Ibn Shihab on the authority of Abd al-Rahman ibn Ka'b ibn Malik who informed him that his father Ka'b ibn Malik used to narrate that the Messenger of God said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to life on the Day He resurrects it. Abu Omar said: In this narration of Malik is a statement of al-Zuhri's hearing of this hadith from Abd al-Rahman ibn Ka'b ibn Malik. Yunus also narrated it on the authority of al-Zuhri who said: I heard Abd al-Rahman ibn Ka'b ibn Malik narrated on the authority of his father, and Al-Awza'i narrated it on the authority of Al-Zuhri, who narrated to me, 'Abd Al-Rahman bin Ka'b. Muhammad bin Yahya Al-Dhuhli declared this hadith weak, saying that Shu'ayb bin Abi Hamza, Muhammad bin Akhi Al-Zuhri, and Salih bin Kaysan narrated it on the authority of Al-Zuhri, on the authority of 'Abd Al-Rahman bin 'Abdullah bin Ka'b bin Malik, on the authority of his grandfather Ka'b. So it is disconnected. Salih bin Kaysan said on the authority of Ibn Shihab, on the authority of 'Abd Al-Rahman, that it reached him that Ka'b bin Malik used to narrate. Al-Dhuhli said: This is what we have preserved, and it is the one that resembles the hadith of Salih. And Shu'ayb and the nephew of Al-Zuhri, and others of the hadith masters disagreed with him on this, so they ruled in favor of Malik and Al-Awza'i. Abu 'Umar said: Malik, Yunus bin Yazid, Al-Awza'i, and Al-Harith bin Fadil agreed on the narration of this hadith on the authority of Al-Zuhri on the authority of 'Abd Al-Rahman bin Ka'b bin Malik on the authority of his father, and Al-Tirmidhi and others authenticated it.

Abu Omar said: I do not see any basis for what Muhammad ibn Yahya said about that, nor any evidence for it. The agreement of Malik, Yunus ibn Zayd, Al-Awza'i, and Muhammad ibn Ishaq is more correct and the soul is more likely to say and narrate it. They are so well-preserved and precise that no one can be compared to them who disagrees with them in this hadith. End quote.

Muhammad Al-Dhahali said: I heard Ali ibn Al-Madini say: Ka'b had five children: Abdullah, Ubayd Allah, Mu'bad, Abd Al-Rahman, and Muhammad. Al-Dhahali said: Al-Zuhri heard it from Abdullah ibn Ka'b, and he was his father's commander when he went blind. He heard from Abd al-Rahman ibn Abdullah ibn Ka'b and narrated from Bashir ibn Abd al-Rahman ibn Ka'b, but I do not think he heard from him. The end. So if the hadith is from Abd al-Rahman on the authority of his father Ka'b, as Malik and those with him said, then it is clear. And if it is from Abd al-Rahman ibn Abdullah ibn Ka'b on the authority of his grandfather, as Shu'ayb and those with him said, then the end of it is that it is mursal from this path and connected from the other. And those who connected it are not less than those who transmitted it, in terms of rank and number. So the hadith is one of the authentic hadiths, and it was only not narrated by two companions. The correct answer for this reason, and God knows best.

Abu Amr said: As for his saying, "The breath of the believer," the breath here is the soul. This is indicated by his saying in the hadith, "the same thing," until Allah returns him to his body on the Day of Resurrection. It was also said that the breath is the spirit, the soul, and the body. The origin of this word, I mean the breath, is the human being himself. The soul was only called a breath, and Allah knows best, because the life of the human being is through his soul. If it leaves him, it becomes nonexistent or becomes like something nonexistent. The evidence that the breath is the human being is his saying, "Whoever frees a believing soul," and the saying of Ali, may Allah be pleased with him, "And He who split the seed and created." The breeze and the poet said

So, there is someone more pious than you in the reckoning... when the breezes shake off the dust.

It means when people are resurrected from their graves on the Day of Resurrection. Al-Khalil bin Ahmad said: The breath is the human being. He said: The breath is the spirit and the breeze is the blowing of the wind. And the Most High's saying about the trees of Paradise is narrated with the opening of the lam, which is the most common, and it is narrated with the damma of the lam, and the meaning is one, which is eating and grazing. He says: You eat from the fruits of Paradise and roam among its trees. Al-Alaqah and Al-Alaq are eating and grazing. The Arabs say: He has not tasted Al-Alaq today, meaning food.

Al-Rabi' bin Ziyad said, describing the horses.

And the ones who do not taste the bitterness...they suck on the mares and the foals.

And Al-A'sha said

A desert as if it were the back of a shield... in which there is nothing but the returning ones.

I said: And from it is the saying of Aisha: "And the women at that time were light and not covered with meat. They only ate the clot of food." The origin of the word is from attachment, which is what attaches the heart and soul to food.

He said: The scholars differed regarding the meaning of this hadith. Some of them said: The souls of the believers are with God in Paradise, whether they are martyrs or not, if neither a major sin nor a debt prevents them from Paradise, and their Lord meets them with forgiveness and mercy for them.

He said: They argued that this hadith did not specify a martyr over another martyr.

They also used as evidence what was narrated on the authority of Abu Hurairah that the souls of the righteous are in 'Illiyyin and the souls of the wicked are in Sijjin. And on the authority of 'Abdullah ibn 'Amr something similar. Abu 'Umar said: This is a statement that is contradicted by something from the Sunnah that cannot be denied in terms of the authenticity of its transmission, which is his statement: When one of you dies, his seat is shown to him in the morning and the evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell. It is said to him: This is your seat until Allah resurrects you to it on the Day of Resurrection.

Others said that the meaning of this hadith is only about the martyrs and not others, because the Qur'an and Sunnah only indicate that. As for the Qur'an, the Most High said: {And never think that those who are killed in the way of Allah are dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has given them of His bounty.}

As for the traces, he mentioned the hadith of Abu Saeed Al-Khudri, may God be pleased with him, on the authority of Baqi bin Mukhallad, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: The martyrs will go out in the morning and evening, then their abode will be in lamps hanging from the Throne. Then the Lord, Blessed and Exalted be He, will say to them: Do you know of a greater honor than the honor with which I have honored you? They will say: Nothing else.

We wish that you had restored our souls to our bodies so that we might fight once again and be killed in your cause. Narrated by Hanad, on the authority of Ismail bin Al-Mukhtar, on the authority of Atiyah, on his authority.

Then he cited the hadith of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: When your brothers were afflicted, meaning on the day of Uhud, God placed their souls in the bodies of green birds that go to the rivers of Paradise, eat from its fruits, and take refuge in lamps of gold suspended in the shade of the Throne. When they found the goodness of their food, drink, and resting place, they said: Who will inform our brothers that we are alive in Paradise and are provided for, so that they do not turn away from war or lose interest in jihad? God Almighty said: I will inform them on your behalf. So He revealed: Allah the Almighty said: {And never think that those who are killed in the cause of Allah are dead. Rather, they are alive with their Lord, receiving provision.} The hadith is in Musnad Ahmad and Sunan Abi Dawud.

Then he mentioned the hadith of Al-A'mash on the authority of Abdullah bin Murrah on the authority of Masruq, who said: He asked Allah bin Masoud, may Allah be pleased with him, about this verse: {And never think that those who are killed in the way of Allah are dead. Rather, they are alive with their Lord, and they are provided for.} He said: As for us, we have already asked about that, and he said: Their souls are in the bellies of green birds that roam in Paradise wherever they wish, then they take refuge in those lamps. Then your Lord looked at them with His looking and said: Do you desire anything? They said: What thing do we desire while we roam from Paradise is wherever we wish. So he did that to them three times. When they saw that they would not be left without asking, they said, "O Lord, we want you to return our souls to our bodies so that we may be killed in Your cause once again." So when he saw that they had no need, they were left. The hadith is in Sahih Muslim.

I said, and in Sahih Al-Bukhari, on the authority of Anas, that Umm Al-Rabi' bint Al-Baraa, who is the mother of Haritha bin Suraqa, came to the Prophet and said, "O Prophet of God, will you not tell me about Haritha? He was killed at Badr, and was struck by a sharp arrow. He was in Paradise, and I was patient, and if he was elsewhere, I would have shed tears over him." He said, "O Umm Haritha, they are gardens, and your son has attained the highest Paradise."

Then he narrated on the authority of Baqi bin Mukhallad, who said: Yahya bin Abdul Hamid told us, Ibn Uyaynah told us, on the authority of Ubayd Allah bin Abi Yazid, who heard Ibn Abbas say: The souls of the martyrs roam in the bellies of green birds, hanging on the dates of Paradise.

Then he mentioned on the authority of Muammar on the authority of Qatada, who said: We have been informed that the souls of the martyrs are in the form of white birds eating from the fruits of Paradise.

And through the path of Abu Asim al-Nabil, on the authority of Thawr ibn Yazid, on the authority of Khalid ibn Ma'dan, on the authority of Abdullah ibn Amr: The souls of the martyrs are in birds like starlings. They recognize each other and are provided with the fruits of Paradise.

Abu Omar said: All of these narrations indicate that they are the martyrs, not others. Some of them are in the form of birds, some of them are in the bodies of birds, and some of them are like green birds. He said: What seems most likely to me, and God knows best, is that the statement is the statement of the one who said like a bird or the form of a bird, because it matches our aforementioned hadith. He means the hadith of Ka'b ibn Malik, and his statement in it is that the breath of the believer is like a bird, and he did not say in the body of a bird.

He said: Isa bin Yunus narrated the hadith of Ibn Masoud, on the authority of Al-A'mash, Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, like a green bird.

I said: What is in Sahih Muslim is in the bellies of green birds.

Abu Omar said: According to this interpretation, it is as if he said that the soul of the believing martyr is a bird that hangs in the trees of Paradise.

I said: There is no contradiction between his statement, "The soul of the believer is a bird hanging from the trees of Paradise," and his statement, "When one of you dies, his seat will be shown to him in the morning and the evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell." This address includes the dead person on his bed and the martyr, just as his statement, "The soul of the believer is a bird hanging from the trees of Paradise," includes the martyr and others. Despite his seat being shown to him in the morning and the evening, his soul returns to the rivers of Paradise and eats from its fruits.

As for his special seat and the house that was prepared for him, he will only enter it on the Day of Resurrection. This is indicated by the fact that the dwellings of the martyrs, their homes and their palaces that God has prepared for them are definitely not those lamps that their souls will take refuge in in the Barzakh. They will see their dwellings and seats in Paradise, and their abode will be in those lamps suspended from the Throne. The complete and perfect entry will only be on the Day of Resurrection, and the souls' entry into Paradise in the Barzakh is a matter less than that.

Similar to this are the souls of the wretched, whose souls are exposed to the Fire in the morning and evening. Then, on the Day of Resurrection, they will enter their dwellings and seats to which they were exposed in the Barzakh. The souls will enjoy Paradise in the Barzakh, which is one thing, and their enjoyment with the bodies on the Day of Resurrection is another thing. So the soul is nourished by Paradise in the Barzakh, but not by its nourishment with its body on the Day of Resurrection. For this reason, He said, "It clings to the trees of Paradise," meaning it eats the clot. And the eating, drinking, clothing, and enjoyment will take place, so it will only happen when it is returned to... Their bodies on the Day of Resurrection. It has become clear that nothing contradicts this statement from the Sunnah, but rather the Sunnah supports and agrees with it.

As for the statement of those who said that Ka'b's hadith is about the martyrs and not others, then it is a specification that the wording does not indicate, and it is applying the general wording to the least of its names, for the martyrs, in relation to the generality of the believers.

Very little, and the Prophet (peace and blessings of Allah be upon him) linked this reward to the description of faith, so that is what is required for it, and he did not link it to the description of martyrdom. Do you not see that the ruling that is specific to the martyrs is linked to the description of martyrdom, as he said in the hadith of Al-Miqdam bin Ma'dikarib: The martyr has six qualities with Allah: He is forgiven at the first drop of his blood, he sees his seat in Paradise, he is adorned with the garment of faith, he is married to the houris, he is protected from the torment of the grave, he is safe from the greatest terror, and a crown is placed on his head. The dignity of a ruby from him is better than the world and what is in it. He marries seventy-two of the houris and intercedes for seventy of his relatives. Since this is specific to the martyr, he said, "for the martyr," and he did not say, "for the believer." Likewise, his statement in the hadith of Qays al-Judhami, "The martyr is given six qualities." Likewise, the rest of the hadiths and texts in which the reward is linked to martyrdom.

As for what is related to the reward of faith, it includes every believer, whether he is a martyr or not.

As for the texts and narrations that were mentioned about the provision of the martyrs and their souls being in Paradise, they are all true and do not indicate that the souls of the believers will not enter Paradise, especially the righteous ones who are better than the martyrs without dispute among the people. So it is said to these people: What do you say about the souls of the righteous ones? Are they in Paradise or not?

If they say that it is in Paradise and they are not permitted to say anything other than this statement, then it is proven that these texts do not indicate that this is specific to the souls of the martyrs. And if they say that it is not in Paradise, then it is necessary for them from that that the souls of the masters of the Companions, such as Abu Bakr al-Siddiq, Ubayy ibn Ka'b, Abdullah ibn Mas'ud, Abu al-Darda', Hudhayfah ibn al-Yaman and their likes, may God be pleased with them, are not in Paradise, and the souls of the martyrs of our time are in Paradise, and this is known to be false by necessity.

If it is said: If this is a ruling that is specific to martyrs, then what is the reason for singling them out for mention in these texts? I say: It is to draw attention to the virtue of martyrdom and the high status of it, and that this is guaranteed for its people, and that they will inevitably have a greater share of it. Their share of this bliss in the Barzakh is more complete than the share of others among the dead in their beds. And if the dead person in his bed is of a higher status than them, then he has a bliss that is specific to him, and no one below him will share in it.

This is indicated by the fact that Allah, the Exalted, placed the souls of the martyrs in the bodies of green birds. When they sacrificed their souls for Allah until His enemies destroyed them in Him, He compensated them in the intermediate realm with bodies better than them, in which they will remain until the Day of Resurrection. Their bliss through those bodies will be more complete than the bliss of the souls stripped of them. For this reason, the breath of the believer is in the form of a bird or like a bird, and the breath of the martyr is in the body of a bird. Consider the wording of the two hadiths, for He said, "The breath of the believer is a bird," so this is general. The martyr and others, then he specifically mentioned the martyr by saying:

It is in the belly of a bird, and it is known that if it is in the belly of a bird, it is true that it is a bird. So may the prayers and peace of God be upon the one whose words are true to each other and indicate that it is the truth from God. This collection is better than the collection of Abu Omar, and his preference is for the narration of the one who narrated that their souls are like green birds. Rather, both narrations are true and correct, so it is like green birds and in the bellies of green birds.

Chapter: As for Mujahid's statement: It is not in Paradise, but they eat from its fruits and find...

Its smell. This statement may be supported by what Imam Ahmad narrated in his Musnad from the hadith of Ibn Ishaq, on the authority of Asim Ibn Umar, on the authority of Mahmoud Ibn Labid, on the authority of Ibn Abbas, who said: The Messenger of the Martyrs said: On the banks of a river at the gate of Paradise, in a green dome, their provision comes out to them from Paradise, morning and evening.

This does not contradict their being in Paradise, for that river is from Paradise and their provision comes out to them from Paradise, so they are in Paradise even if they do not reach their seats in it. So Mujahid denied complete entry from every aspect, and the expression falls short of encompassing the distinction of this. The most complete expression that indicates what is intended is the expression of the Messenger of Allah, then the expression of his companions: "And whenever it is revealed, you see healing, guidance, and light. And whenever it is revealed, you see confusion, claims, and speech without knowledge."

Abu Abdullah bin Mandah said: Musa bin Ubaidah narrated on the authority of Abdullah bin Yazid on the authority of Umm Kabsha bint Al-Ma'rur who said: The Messenger of Allah came to us and we asked him about these souls. He described them in a way that made the people of the house cry. He said: The souls of the believers are in the crops of green birds, grazing in Paradise, eating its fruits, drinking its water, and taking refuge in golden lamps under the Throne. They say: Our Lord, join our brothers with us and give us what You promised us. The souls of the unbelievers are in the crops of black birds, eating from the Fire, drinking from the Fire, and taking refuge in it. To a hole in the Fire, they will say, "Our Lord, do not let our brothers join us, and do not give us what You promised us."

Al-Tabarani said: Abu Zur'ah Al-Dimashqi told us: Abdullah bin Salih told us: Mu'awiyah bin Salih told us: Damrah bin Habib said: The Prophet was asked about the souls of the believers, so he said: In green birds that roam in Paradise wherever they wish. They said: O Messenger of Allah, and the souls of the disbelievers? He said: They are imprisoned in Sijjin. Narrated by Abu Al-Shaykh on the authority of Hisham bin Yunus on the authority of Abdullah bin Salih, and narrated by Abu Al-Mughirah on the authority of Abu Bakr bin Abi Maryam on the authority of Damrah bin Habib.

Abu Abdullah bin Mandah mentioned from the hadith of Ghunjar, on the authority of Al-Thawri, on the authority of Thawr bin Yazid, on the authority of Khalid bin Ma'dan, on the authority of Abdullah bin Amr, said: The Messenger of God, may God bless him and grant him peace, said: The souls of the believers are in green birds like starlings, eating from the fruits of Paradise. Others narrated it as a chain of transmission that ends with the Prophet.

Yazid al-Raqashi narrated on the authority of Anas and Abu Abdullah al-Shami on the authority of Tamim al-Dari on the authority of the Prophet, "When the Angel of Death ascends with the soul of the believer to the heavens, Gabriel meets him with seventy thousand angels, each of whom brings him good tidings from the heavens, in addition to the good tidings of his companion. When he reaches the Throne, he falls down in prostration, and God Almighty says to the Angel of Death, 'Go with the soul of My servant and place him in thornless lotus trees, and arranged banana trees, and extended shade, and pouring water.'" Narrated by Bakr ibn Khunais on the authority of Dhirar ibn Amr on the authority of Yazid and Abu Abdullah.

Chapter: As for the statement of the one who said that the souls are in the courtyards of their graves, if he meant that this

It is an essential matter for her to never leave the courtyards of the graves. This is an error that is refuted by the texts of the Book and the Sunnah in many ways, some of which we have mentioned, and we will mention some of which we have not mentioned, God willing.

If he meant that it was on the courtyards of the graves at the beginning of its existence, overlooking their graves while it was in its place, then this is true, but it should not be said that its place of residence is the courtyards of the graves.

A group of people have adopted this view, including Abu Omar bin Abdul Barr. He said in his book explaining the hadith of Ibn Omar: "When one of you dies, his seat is shown to him in the morning and evening, and it has been replaced by someone who believes that the souls are in the courtyards of the graves. This is the most correct view on this matter, based on the hadiths. Do you not see that the hadiths indicating this are proven and transmitted in succession? Likewise, the hadiths about greeting the graves with peace."

I said: He means the mutawatir hadiths, such as this hadith of Ibn Umar, and such as the hadith of al-Bara' ibn 'Azib which came before, in which it says: This is your seat until Allah resurrects you on the Day of Resurrection, and such as the hadith of Anas, that when a servant is placed in his grave and his companions turn away from him, he hears the sound of their sandals, and in which it says that he sees his seat in Paradise and Hell, and that the grave of the believer is made spacious for him by seventy cubits and is made narrow for the disbeliever, and such as the hadith of Jabir, that this nation is decaying in its graves, so when the believer enters his grave and turns away, On the authority of his companions, the Angel of Hadith came to him and he saw his seat in Paradise and he said, "Leave me and give good news to my family." So he was told, "Stay, for this is your seat forever." And like the rest of the hadiths about the torment and bliss of the grave that came before, and like the hadiths about greeting the people of the graves and addressing them and knowing them by visiting them by the living. And we mentioned all of that before.

This statement is refuted by the authentic Sunnah and the irrefutable reports, which have been mentioned above, and everything he mentioned.

From the evidence, it includes the souls that are in Paradise by the text and in the highest companion. We have explained that the presentation of the seat of the dead to him in Paradise and Hell does not indicate that the soul is in the grave or that it will perish forever in all aspects. Rather, it has supervision and connection to the grave and its perishing, and that is the extent of it that its seat is presented to it. For the soul is another matter, it is in the highest companion in the highest of the high, and it has a connection to the body such that if the Muslim greets the dead, God responds to it. His soul returns to him and he greets him while it is in the highest assembly. Most people make a mistake in this regard, as they believe that the soul is of the same type as the bodies that are known to occupy a place and cannot be in any other place. This is a complete mistake. Rather, the soul is above the heavens in the highest heavens and it returns to the grave and returns the greeting and learns about the Muslim while it is in its place there. The soul of the Messenger of God is always in the highest company, and God, glory be to Him, returns it to the grave and it responds. Peace be upon the one who greets him and hears his words. The Messenger of Allah saw Moses standing praying in a grave and saw him in the sixth and seventh heavens. Either the movement and transition are fast, like the blink of an eye, or the one connected to the grave and its annihilation is like the sun's ray and its body in the sky. It has been proven that the soul of the sleeper ascends until it penetrates the seven layers and prostrates to Allah in front of the Throne, then it returns to his body in the shortest time. Likewise, the soul of the dead is ascended by the angels until it passes the seven heavens and stands in front of Allah and prostrates. And He decrees therein a decree, and the angel shows her what Allah has prepared for her in Paradise. Then she descends and witnesses his washing, carrying, and burial. It was mentioned previously in the hadith of al-Bara' ibn 'Azib that the soul ascends until it stops before Allah, and He, the Most High, says: Write the book of My servant in 'Illiyyin, then return him to the earth. So he is returned to the grave, and that is according to the amount of his preparation and shrouding. This was stated explicitly in the hadith of Ibn 'Abbas, where he said: They descend according to the amount of time he has finished washing and shrouding him, and they enter that soul between his body and his shroud.

Abu Abdullah bin Mandah mentioned from the hadith of Isa bin Abdul Rahman, he told us Ibn Shihab, he told us Amer bin Saad, on the authority of Ismail bin Talha bin Ubaidullah, on the authority of his father, he said: I wanted my money in the forest, and night overtook me, so I took refuge at the grave of Abdullah bin Omar bin Haram, and I heard a recitation from the grave, the best of which I had never heard. So I came to the Messenger of God and mentioned that to him, so he said: That is Abdullah. Did you not know that God took their souls and placed them in lamps of emerald and ruby, then hung them in the middle of

Paradise, so when it was The night returns their souls to them, and it remains like this until dawn comes, and their souls return to the place where they were.

This hadith explains the speed of the transfer of their souls from the Throne to the earth, then their transfer from the earth to their place. For this reason, Imam Malik and other imams said that the soul is sent forth to go wherever it wants, and People see the spirits of the dead and their coming to them from a far place is something that most people know about and do not doubt, and God knows best.

As for greeting the people of the graves and addressing them, this does not indicate that their souls are not in Paradise and that they are in the courtyards of the graves. This is the master of the children of Adam whose soul is in the highest heavens with the highest companion at his grave and he returns the greeting of the Muslim to him. Abu Omar, may God have mercy on him, agreed that the souls of the martyrs are in Paradise and he greets them at their graves as he greets others, just as the Prophet taught us to greet them and just as the Companions used to greet the martyrs of Uhud, and it has been proven that their souls are in Paradise. It roams wherever it wants, as mentioned above, and your mind should not be narrow-minded about the soul being in the highest assembly, roaming in Paradise wherever it wants, and hearing the greetings of the Muslim upon her at her grave, and coming close until it returns his greeting. The soul has a different affair than the affair of the body, and this is Gabriel, may the blessings and peace of God be upon him. The Prophet saw him and he had six hundred wings, two of which blocked the space between the east and the west. He was with the Prophet until he placed his knees between his knees and his hands on his thighs, and what I think it is possible for you to believe that He was then in the highest assembly above the heavens where He is settled, and that He came close to the Prophet in this closeness. Indeed, believing in this has hearts that were created for it and qualified to know Him. And whoever does not have the capacity to embrace this, then it is even more difficult for him to believe in the divine descent to the lowest heaven every night, and He is above His heavens on His Throne, and nothing is above Him at all. Rather, He is the High above everything, and His highness is one of the requirements of His essence. And likewise His closeness on the eve of Arafah to the people of the gathering. And likewise His coming on the Day of Resurrection to hold His creation to account and for the earth to shine with His light. Likewise His coming to the earth when He spread it out, leveled it, extended it, and prepared it for whatever is desired of it. Likewise His coming on the Day of Resurrection when He seizes whoever is on it and no one remains on it, as the Prophet said: "So your Lord began to roam throughout the earth, and the lands had passed away before Him. This is while He is above His heavens on His Throne."

Chapter: What should be known is that what we mentioned about the state of the soul differs according to

The state of the souls, in terms of strength and weakness, greatness and smallness, the great and grand soul has something of this that is not available to those who are less than it. You see the rulings of the souls in this world, how they differ greatly according to the difference between the souls in their qualities, their powers, their slowness and speed, and their assistance to them. The soul that is free from the captivity of the body, its relationships and its obstacles, has the ability to act, strength, penetration, ambition, and speed of ascending to God and attachment to God that the humiliated soul that is imprisoned in the relationships and obstacles of the body does not have. This is what it was when it was imprisoned in its body. So how if you stripped yourself?

And she left him and her powers gathered in her and she was in her original state a noble, pure, great soul with high ambition. So this one has another state and another action after leaving the body.

The visions have been repeated among the various classes of the children of Adam about the souls doing after their death what they are not capable of doing when they are connected to the body, such as defeating large armies with one, two, or a small number, and the like. How many times has the Prophet been seen, along with Abu Bakr and Umar, in a dream, and their souls have defeated the armies of disbelief and injustice, and then their armies were defeated and broken, despite their large number and numbers, and the weakness and smallness of the believers.

It is amazing that the souls of believers who love and know each other meet, even though there is the greatest and most distant distance between them. They suffer and get to know each other, and they recognize each other as if they were their companions and relatives. When they see each other, that matches what their souls knew before seeing them.

Abdullah bin Amr said: The souls of the believers meet at a distance of one day's journey, and I never see one of them with his companion. Some of them raised him to the Prophet.

Ikrimah and Mujahid said: When a person sleeps, he has a cause through which the soul flows, and its origin is in the body, so it reaches wherever Allah wills as long as it is going. The person is asleep, and when it returns to the body, the person wakes up and is like a ray of the sun that falls on the ground, so its origin is connected to the sun. Abu Abdullah bin Mandah mentioned on the authority of some of the people of knowledge that he said: The soul extends from the nostril of the person and is his vehicle, and its origin is in his body. If the soul were to leave completely, he would die, just as if... The lamp, if you differentiate it from the wick, do you not see that the vehicle of fire is in the wick, and its light and radiance fill the house? Likewise, the soul extends from the nostril of a person in his sleep until it reaches the sky and roams the lands and meets with the souls of the dead. So if the angel in charge of the souls of the servants shows him what he wants to show him, and the one seen in wakefulness is wise, intelligent, and truthful, and does not pay attention in his wakefulness to anything false, his soul returns to him and conveys to his heart the truth from what God Almighty showed him according to his creation, even if he was light and impetuous, loving. Falsehood and looking at it. So if he sleeps and God shows him something good or evil, his soul returns to him. So whenever he sees something of the tricks of Satan or falsehood, his soul stops at it as it stops when he is awake. Likewise, it does not reach his heart, so he does not understand what he saw, because he mixed truth with falsehood, so no interpreter can interpret it for him, and he has mixed truth with falsehood.

This is one of the best words, and it is evidence of the speaker's knowledge and insight into spirits and their rulings.

You see a man who hears knowledge and wisdom and what is most beneficial for him, then he comes across falsehood and amusement from singing or doubt or falsehood or other than that, so he listens to it and opens his heart to it until it reaches him, then that which he heard of knowledge and wisdom confuses him and the truth becomes confused with falsehood. This is the case of the souls when they sleep, but after the separation, they are tormented by those false beliefs and suspicions that were their lot when they were connected to the body, and their torment is added to that. With those desires and lusts that are prevented from her and to that is added another torment that God creates for her and her body from the deeds in which she participated with Him. And this is the difficult life in the Barzakh and the provisions that she is provided with to Him.

The pure, lofty, true soul that does not love falsehood nor is it familiar with the opposite of all that enjoys those correct beliefs, sciences, and knowledge that it received from the lamp of prophethood, and those pure wills and aspirations. And God, glory be to Him, creates for it from its deeds a bliss with which He blesses it in the intermediate realm, so it becomes for it a garden from the gardens of Paradise, and for that it becomes a pit from the pits of Hell.

Chapter: As for the statement of the one who said that the souls of the believers are with God Almighty, and he did not add more than that.

This is because he was polite with the wording of the Qur'an, where God Almighty says: "Rather, they are alive with their Lord, receiving provision."

The proponents of this opinion have provided evidence, including what was narrated by Muhammad ibn Ishaq al-Saghani, who said: Yahya ibn Abi Bakr told us, Muhammad ibn Abd al-Rahman ibn Abi Dhi'b told us, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, on the authority of the Prophet, who said: When the soul of the dead person leaves, it ascends to the heavens until it reaches the heaven in which Allah, the Almighty, is. And if the soul of a bad man ascends to the heavens, the gates of heaven are not opened for it, so it is sent from the heavens and becomes... To the grave

This is a chain of transmission, do not ask about its authenticity, and it is in his Musnad, Ahmad and others.

Abu Dawud al-Tayalisi said: Hammad ibn Salamah narrated to us, on the authority of Asim ibn Bahdalah, on the authority of Abu Wa'il, on the authority of Musa al-Ash'ari, who said: The soul of the believer emerges with a scent more fragrant than musk, and the angels take it from below the heavens. They say: What is this? They say: This is so-and-so, son of so-and-so, who used to do such-and-such for the sake of his good deeds. They say: Welcome to you and to him. Then they seize it from them and it ascends with it from the door from which his deeds ascend, and it shines in the heavens, and it has a proof, a proof like the proof of the sun, until... It ends at the Throne. As for the disbeliever, when he is taken, his soul departs. They say, "What is this?" They say, "This is so-and-so, son of so-and-so. He used to do such-and-such," for the sake of his deeds. They say, "No welcome, no welcome. Send him back." So he is returned to the lowest parts of the earth, to the dust.

Al-Maliki bin Ibrahim said, on the authority of Dawud bin Yazid Al-Awdi, who said: I think it was on the authority of Amer Al-Sha'bi, on the authority of Hudhayfah bin Al-Yaman, who said: The souls are stopped with the Most Merciful, the Almighty, awaiting their appointed time until He breathes life into them.

Sufyan bin Uyaynah narrated on the authority of Mansur bin Safiyyah on the authority of his mother that Ibn Umar entered the mosque after the killing of Ibn al-Zubayr while he was crucified, so he went to Asma to offer his condolences and said to her: "You must have fear of God and be patient, for these bodies are nothing, but the souls are with God." She said: "What prevents me from being patient when the head of John, son of Zakariya, was presented to one of the prostitutes of the Children of Israel?"

And Jarir narrated on the authority of Al-A'mash on the authority of Shammar bin Atiyah on the authority of Hilal bin Yasaf who said: We were sitting with Ka'b, Al-Rabi' bin Khaitham, and Khalid bin Ar'arah among some people, when Ibn Abbas came and said: This is the cousin of your Prophet. He said: So make room for him and he sat down. Then he said: O Ka'b, I have known everything in the Qur'an except for four things, so tell me about them: What is Sijjin, what is 'Aliyun, what is Sidrat Al-Muntaha, and what is the saying of Allah to Idris: {And We raised him to a high station}. He said: As for 'Aliyun, it is the seventh heaven in it. The souls of the believers. As for Sijjin, it is the seventh lowest earth, and the souls of the unbelievers are under the body of Iblis. As for the saying of God Almighty to Idris {And We raised him to a high station}, God revealed to him that I will raise for you every day the like of the deeds of the sons of Adam. And he spoke to a friend of his from the angels to speak to the Angel of Death to delay him until he increases in deeds. So he carried him between his wings and ascended with him until, when he was in the fourth heaven, the Angel of Death met him and spoke to him about his need. He said, "Where is he?" He said, "Here he is between my wings." He said, "The wonder is that I was commanded to take his soul in the fourth heaven, so his soul was taken. As for the Lote Tree of the Limit, it is a Lote Tree on the heads of the bearers of the Throne, to which the knowledge of creation ends, and then no one has knowledge beyond it. That is why it was called the Lote Tree of the Limit."

Ibn Mandah said: It was narrated by Wahb ibn Jarir on the authority of his father, and it was narrated by Yaqub al-Qummi on the authority of Shammar, and it was narrated by Khalid ibn Abdullah on the authority of al-Awam ibn Hawshab on the authority of al-Qasim ibn Awf on the authority of al-Rabi' ibn Khaitham, who said: We were sitting with Ka'b, and he mentioned it.

Ya`la ibn `Ubayd narrated on the authority of al-Ajlah on the authority of al-Dahhak who said: When the soul of the believing servant is taken, he is taken up to the lowest heaven, and those brought near to God go with him to the second heaven, then the third, then the fourth, then the fifth, then the sixth, then the seventh, until he reaches the Lote Tree of the Ultimate. I said to al-Dahhak: Why is it called the Lote Tree of the Ultimate? Everything is from the command of God Almighty and does not go beyond it. Then God says: My Lord, Your servant is so-and-so, and He knows him better than they do. Then God sends him a sealed document that protects him from the punishment. This is what God Almighty said: "No indeed! The record of the righteous is in 'Illiyyun." And what can make you know what is 'Illiyyun? It is a record inscribed, witnessed by those brought near." This statement does not contradict the statement of the one who said:

They are in Paradise, for Paradise is at the Lote Tree of the Limit, and Paradise is with God. It is as if the one who said it thought that this phrase was safer and more appropriate, and God Almighty has informed us that the souls of the martyrs are with Him, and the Prophet has informed us that they roam in Paradise wherever they wish.

Chapter: As for the statement of those who said that the souls of the believers are in Jabiyah and the souls of the unbelievers are in Jabiyah.

In Hadhramaut, in Barhout, Abu Muhammad ibn Hazm said: This is from the sayings of the Rafidah, and it is not as he said, but rather a group of the Sunnis said it.

Abu Abdullah bin Mandah said, and he narrated from a group of the Companions and Followers that the souls of the believers are in Jabiyah. Then he said, Muhammad bin Muhammad bin Yunus informed us, Ahmad bin Asim informed us, Abu Dawud Sulayman bin Dawud informed us, Hammam informed us, Qatada informed me, a man informed me, on the authority of Saeed bin Al-Musayyab, on the authority of Abdullah bin Amr, and that he said, the souls of the believers gather in Jabiyah, and the souls of the infidels gather in a salt marsh in Hadhramaut called Barhout.

Then he narrated on the authority of Hammad bin Salamah, on the authority of Abdul Jalil bin Atiyah, on the authority of Shahr bin Hawshab, that Ka'b saw Abdullah bin Amr and people were crowding around him asking him questions. So he said to a man, "Ask him where the souls of the believers are and the souls of the unbelievers." So he asked him, and he said, "The souls of the believers are in Jabiyah and the souls of the unbelievers are in Barhout."

Ibn Mandah said: Abu Dawud and others narrated it on the authority of Abdul Jalil. Then he cited from the hadith of Sufyan on the authority of Furat al-Qazzaz on the authority of Abu al-Tufayl on the authority of Ali, who said: The best well on earth is Zamzam, and the worst well on earth is Barhut in Hadhramaut, and the best valley on earth is the valley of Mecca, and the valley in which Adam descended in India, from it is your goodness, and the worst valley on earth is al-Ahqaf, and it is in Hadhramaut, and the souls of the infidels return to it.

Ibn Mandah said: Hammad bin Salamah narrated on the authority of Ali bin Zaid on the authority of Yusuf bin Mihran on the authority of Ibn Abbas on the authority of Ali: The most hated spot on earth is a valley in Hadhramaut called Barhout. In it are the souls of the infidels, and in it is a well whose water during the day is black as if it were pus, and vermin take refuge in it.

Then he cited from the path of Ismail bin Ishaq the judge, he told us Ali bin Abdullah told us Sufyan told us Iban bin Taghib told us he said a man said I spent the night in it meaning the valley of Barhout and it was as if the voices of the people were gathered in it and they were saying O Doma, O Doma. Iban said then a man from the People of the Book told us that Doma is the king who is over the souls of the infidels.

Sufyan said: We asked the Hadramis and they said: No one can spend the night in it.

This is the sum of what I have learned about this statement. If Abdullah bin Amr meant by Jabiyyah a metaphor and a comparison, and that it is gathered in a spacious place that resembles Jabiyyah in its spaciousness and pleasant air, then this is close. If he meant Jabiyyah itself without the rest of the earth, then this is not known except by timing, and perhaps it is from what he received from some of the People of the Book.

Chapter: As for the statement of those who said that it will gather in the land about which God said:

{And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.} If this is what he said as an interpretation of the verse, then it is not an interpretation of it.

People differed about the land mentioned here. Saeed bin Jubair said on the authority of Ibn Abbas that it is the land of Paradise, and this is the opinion of most of the commentators. Another opinion on the authority of Ibn Abbas is that it is the world that God opened for the nation of Muhammad, and this opinion is the correct one. Similar to it is the statement of God Almighty in Surat An-Noor: {Allah has promised those among you who believe and do righteous deeds that He will make them successors upon the earth, just as He made those before them successors.} And in the Sahih on the authority of the Prophet, he said: The earth was folded for me. Its easts and its wests, and the kingdom of my nation will reach what has been gathered for me of it.

A group of commentators said that what is meant by this is the land of the Holy House.

It is one of the lands that God gave to His righteous servants, and the verse is not specific to it.

Chapter: As for the statement of those who said that the souls of the believers are in the highest heaven in the seventh heaven.

The souls of the infidels are in Sijjin on the seventh earth. This is a statement that was made by a group of the Salaf and Khalaf, and it is indicated by the statement of the Prophet, "O Allah, the Most High Companion." The hadith of Abu Hurayrah was mentioned earlier, that when the soul of the deceased departs, it ascends with it to the heavens until it reaches the seventh heaven in which Allah, the Almighty, is. The statement of Abu Musa was mentioned earlier, that it ascends until it reaches the Throne, and the statement of Hudhayfah, that it is stopped with the Most Merciful, and the statement of Abdullah ibn Umar, that These souls are with God. The Prophet said that the souls of the martyrs take refuge in lamps under the Throne. The hadith of Al-Bara' bin Azib was mentioned that they ascend from one heaven to another, and those close to them accompany them from each heaven until they reach the seventh heaven. In another version, to the heaven in which God Almighty is.

But this does not indicate that it will settle there, rather it will ascend there to be presented to its Lord, who will decide its matter and write its record as one of the people of 'Illiyyin or one of the people of Sijjin. Then it will return to the grave to be questioned, then it will return to its place where it was deposited. So the souls of the believers are in 'Illiyyin according to their dwellings, and the souls of the disbelievers are in Sijjin according to their dwellings.

Chapter: As for the statement of those who said that the souls of the believers gather in the Zamzam well, there is no evidence for that.

According to this statement, there is no Book or Sunnah that must be accepted, nor is there the statement of a trustworthy companion, and it is not correct. That well cannot hold the souls of all the believers, and it contradicts what is proven by the explicit Sunnah, that the soul of the believer is a bird that hangs in the trees of Paradise.

In short, this is one of the most invalid and corrupt statements, and it is more corrupt than the statement of those who said that it is in Jabiya, because that is a wide, open place, unlike a narrow well.

Chapter: As for the statement of those who said that the souls of the believers are in a purgatory on the earth, they go...

Wherever she wants, this is narrated on the authority of Salman Al-Farisi, and the isthmus is the barrier between two things, and it is as if Salman meant that she is in a land between this world and the Hereafter, sent there to go wherever she wants, and this is a strong statement, because she has left this world and has not entered the Hereafter, rather she is in a isthmus between them, so the souls of the believers are in a spacious isthmus in which there is spirit, basil, and bliss, and the souls of the disbelievers are in a narrow isthmus in which there is grief and torment. God Almighty said: {And behind them is a isthmus until The Day they are resurrected. The isthmus here is what is between this world and the Hereafter, and its origin is the barrier between two things.

Chapter: As for the statement of those who said that the souls of the believers are on the right of Adam and the souls of the unbelievers

On his left, by God, he said something that is supported by the authentic hadith, which is the hadith of the Night Journey, for the Prophet saw them like that, but it does not indicate that they were equal on the right and the left, rather these were on his right in the height and spaciousness and these were on his left in the lower and prison.

Abu Muhammad ibn Hazm said that the isthmus in which the Messenger of God saw it on the night of his ascension was at the lowest heaven. He said: And that is at the point where the elements cease. He said: And this indicates that in his view it is under the heaven where the elements cease, and they are water, earth, fire, and air.

He always criticizes those who say something for which there is no evidence. What evidence does he have for this statement from the Book and the Sunnah? We will discuss his statement in full when we reach it, God willing.

If it is said: If the souls of the people of happiness are to the right of Adam and Adam is in the lowest heaven, and it has been proven that The souls of the martyrs are in the shade of the Throne, and the Throne is above the seventh heaven. So how can they be on His right and how can the Prophet see them there in the lowest heaven? The answer is from several aspects.

One of them is that it is not impossible for it to be on his right in the direction of the upper part, just as the souls of the wretched were on his left in the direction of the lower part.

The second is that it is not impossible for it to be presented to the Prophet in the lowest heaven, even if its final destination is above that.

The third is that he did not say that he saw the souls of all the happy ones there, but rather he said, "And behold, on his right were black ones and on his left were black ones." It is known with certainty that the souls of Abraham and Moses are above that in the sixth and seventh heavens, and likewise the souls of the Most High Companion are above that, and the souls of the happy ones are some higher than others according to their stations, just as the souls of some things are some lower than others according to their stations, and God knows best.

Chapter: As for the statement of Abu Muhammad Ibn Hazm that its final resting place is where it was before creation.

Their bodies, so this is based on his chosen doctrine, which is that the souls were created before the bodies. There are two opinions of the people about this, and the majority of them are that the souls were created after the bodies. Those who said that they were created before the bodies do not have any evidence for that from the Book, the Sunnah, or consensus, except what they understood from texts that do not indicate that, or hadiths that are not authentic, as Abu Muhammad ibn Hazm used as evidence from the words of God Almighty: {And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, "Am I not your Lord ?"} They said: "Yes, we testify." The verse, and with His Most High's saying: "And We certainly created you, then formed you, then said to the angels, 'Prostrate to Adam,' and they prostrated." He said: It is clear that God created the souls as a whole, and they are the selves. Likewise, he, peace be upon him, informed us that the souls are enlisted soldiers, so those that are familiar with them will come together, and those that are not familiar with them will differ. He said: And the Almighty took their covenant and their testimony, and they were created, formed, and rational, before He commanded the angels to prostrate to Adam and before He put them in the bodies, and the bodies on that Day will be dust. He said: Because God Almighty created that with the word "then" which requires a delay and a respite, then He, glory be to Him, established it wherever He willed, and it is the isthmus to which you return at death.

We will mention what is in this evidence when answering the questioner's question about the souls, are they created with the bodies or before them, since the purpose here is to speak about the resting place of the souls after death, and his statement that they rest in the isthmus in which they were before the creation of the bodies is based on this belief that he believed.

His saying that the souls of the happy ones are on Adam's right and the souls of the wretched unbelievers are on his left is true as the Prophet informed us. His saying that this is at the point of separation of elements has no evidence from the Book or the Sunnah, and it does not resemble the sayings of the people of Islam. The authentic hadiths indicate that the souls are above the elements in Paradise with Allah, and the evidence of the Qur'an indicates this. Abu Muhammad agreed that the souls of the martyrs are in Paradise, and it is known that the truthful ones are better than them. So how can the soul of Abu Bakr al-Siddiq, Abdullah ibn Mas'ud, and Abu... Al-Darda', Hudhayfah ibn al-Yaman and their likes, may God be pleased with them, will be at the point of separation of the elements, which is under this lowest sphere and under the lowest heaven. The souls of the martyrs of our time and others will be above the elements and above the heavens.

As for his statement, Muhammad bin Nasr al-Marwazi mentioned on the authority of Ishaq bin Rahawayh that he mentioned this very thing that we said. He said: And all the people of knowledge agree with this, and it is the statement of all the people of Islam.

I said: Muhammad bin Nasr Al-Marwazi mentioned in the book Al-Radd ala Ibn Qutaybah in the interpretation of the words of God Almighty {And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, "Am I not your Lord?"} the traces that the predecessors mentioned about extracting the descendants of Adam from his loins, then taking the covenant from them and returning them to his loins, and that He brought them out like ants, and that He, glory be to Him, divided them at that time into the wretched and the happy, and wrote their terms, their provisions, their deeds, and what befalls them of good and evil. Then he said: Ishaq said: The people of knowledge agreed that they were the souls before the bodies. He made them speak. {And He made them testify of themselves, "Am I not your Lord?" They said, "Yes, we testify." lest you should say on the Day of Resurrection, "Indeed, we were unaware of this," or you should say, "It was only our fathers who associated others with Allah before ."} This is the text of His words, and as you see, it does not indicate that the place of the souls is what Abu Muhammad mentioned, where the elements are cut off in any way. Rather, it does not indicate that the souls existed before the creation of the bodies.

Rather, it only indicates that He, glory be to Him, brought them out at that time, spoke to them, then returned them to the loins of Adam. And this statement, even if he had said it, A group of the predecessors and successors, so the correct statement is other than that, as you will find out, God willing, since the purpose of answering this question is not to speak about the souls, whether they were created before the bodies or not, even if Abu Muhammad were to accept all of this, there would be no evidence in it that their place of residence is where the elements are cut off, nor that that place was their place of residence first.

Chapter: As for the statement of those who said that its final destination is pure nothingness, this is the statement of those who said that it is...

It is one of the body's symptoms, which is life. This is what Ibn al-Baqillani and those who followed him said. Abu al-Hudhayl al-Alaaf also said that the soul is one of the symptoms. He did not specify that it is life, as Ibn al-Baqillani specified it. Then he said that it is a symptom like the rest of the body's symptoms.

And these people believe that when the body dies, its soul is lost, as mentioned above, and all its other attributes that are conditional on life. And whoever among them says that the attribute does not remain for two periods of time, as most of the Ash'aris say, then from their saying that the soul of man now is not his soul before, and it does not cease to have a soul, then it changes, then a soul, then it changes, and so on forever, and a thousand souls or more are replaced for him in the amount of an hour of time or less. So when he dies, no soul ascends to the heavens and returns to the grave, and the angels take it and they ask for permission for it. The gates of the heavens, and they neither bless nor punish. Rather, they bless and punish the body. If God wills to bless or punish it, He restores life to it at a time when He wills its bliss or punishment. Otherwise, there are no souls there that exist by themselves at all.

Some of the people who say this said that life is returned to the tailbone, and it is the one that is tormented and blessed, and that is all.

This is a statement that is rejected by the Book, the Sunnah, the consensus of the Companions, and the evidence of reason, intellect, and instinct. It is the statement of one who does not know his soul, let alone the soul of others. Allah, the Most High, has addressed the soul with reference to returning, entering, and exiting. The authentic and explicit texts indicate that it ascends and descends, seizes and holds, and is released, and the gates of heaven are opened for it, and it prostrates and speaks, and that it emerges and flows like a drop, and

is shrouded and embalmed in the shrouds of Paradise and Hell, and that the Angel of Death takes it in his hand, then the angels take it from his hand, and it smells of it like the most fragrant or smelly scent of musk. A corpse that is carried from one heaven to another, then returned to the earth with the angels, and that when it comes out, the sight follows it so that it sees it as it comes out. The Qur'an indicates that it moves from one place to another until it reaches the throat in its movement. All that we have mentioned of the collection of evidence indicating the meeting of the souls and their acquaintance and that they are enlisted soldiers and other than that invalidates this statement. The Prophet saw the souls on the night of the Isra' to the right and left of Adam, and the Prophet informed us that a soul The believer is a bird hanging from the trees of Paradise, and the souls of the martyrs are in the crops of green birds. God Almighty informed us that the souls of the people of Pharaoh will be exposed to the Fire morning and evening.

When this was brought up to Ibn al-Baqillani, he hesitated in his response and said: One of two aspects can be derived from this: either a part of life is placed in the first part of the body, or another body is created for that life, bliss, and torment.

This is a statement that is extremely corrupt in many ways. That is, a statement that is more corrupt than the statement of those who make the human soul an accident among the accidents that changes every hour a thousand times. So when this accident leaves him, after the departure there is no soul that enjoys or torments, that ascends or descends, that holds or sends. So this is a statement.

It is contrary to reason, the texts of the Book, the Sunnah, and human nature. It is the statement of one who does not know himself. The reasons that indicate the invalidity of this statement will be mentioned in its place in this answer, God willing. It is a statement that was not said by any of the early generations of the nation, nor by the Companions, the Followers, or the Imams of Islam.

Chapter: As for the statement of those who said that their final abode after death is in other bodies other than this one.

Bodies, so this statement has truth and falsehood in it

As for the truth, what the Truthful, the Trusted One has said about the souls of the martyrs is that they are in the crops of green birds that take refuge in lanterns hanging from the Throne, which are like nests for birds. He has made this clear in His statement, “God has placed their souls in the bellies of green birds.”

As for his saying, “The breath of the believer is a bird that hangs in the trees of Paradise,” it is possible that this bird is a compound of the soul as the body is for it, and that is for some of the believers and martyrs. It is also possible that the soul is in the form of a bird, and this is the choice of Abu Muhammad ibn Hazm and Abu Umar ibn Abd al-Barr. The words of Abu Umar and the speech about him have been presented. As for Ibn Hazm, he said that the meaning of his saying, “The breath of the believer is a bird that hangs,” is based on the apparent meaning, not on the assumption of the ignorant. Rather, he informed that the breath of the believer is a bird that hangs in the meaning of... That it flies in Paradise, not that it is transformed into the form of a bird. He said: If it is said that the breath is feminine, we say: It has been authenticated from an eloquent Arab that he said: My letter came to you and you took it lightly. So it was said to him: Do you feminize the letter? He said: Is it not a page? And likewise the breath is mentioned in this way. He said: As for the addition in it that it is in the crops of green birds, then it is a description of those lamps that they take refuge in, and the two hadiths together are one hadith. And this that he said is extremely corrupt in wording and meaning. So if The hadith about the souls of the martyrs being in the crops of green birds is not the hadith about the souls of the martyrs being in the crops of green birds. What he mentioned is possible in the first hadith. As for the second hadith, it is not possible in any way, because he informed us that their souls are in the crops of birds, and in one version, in the bellies of green birds, and in another version, white birds, and that those birds roam in Paradise, eating from its fruits and drinking from its rivers, then they take refuge in lanterns under the Throne, which are for them like nests for birds. His statement that the crops of those birds are the description of the lanterns that they take refuge in is definitely wrong, rather those are... The lanterns are a shelter for those birds. Here are three things that the hadith clearly states: spirits and birds that are in their bodies, and lanterns that are a shelter for those birds. The lanterns are settled under the throne and do not roam, and the birds roam and go and come, and the spirits are in their bodies.

If it is said that it is possible that it makes itself in the form of a bird, not that it rides in the body of a bird, as the Most High said: {In whatever form He wills He has put you in}, and this is indicated by His saying in the other wording: Their souls are like green birds. This is how Ibn Abi Shaybah narrated it. Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah.

Abu Omar said: What I think is similar, and God knows best, is that the statement is the statement of the one who said, "like a bird" or the image of a bird, because it matches our aforementioned hadith, meaning the hadith of Ka'b bin Malik regarding the breath of the believer.

The answer is that this hadith was narrated with these two wordings, and what Muslim narrated in Sahih from the hadith of Al-A'mash on the authority of Masruq, and their hadith did not differ that it is in the bellies of green birds.

As for the hadith of Ibn Abbas, Uthman bin Abi Shaybah said: Abdullah bin Idris told us, on the authority of Muhammad bin Ishaq, on the authority of Ismail bin Umayya, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God said: When your brothers were afflicted, meaning on the day of Uhud, God placed their souls in the bodies of green birds that go to the rivers of Paradise, eat from its fruits, and take refuge in lamps of gold suspended in the shade of the Throne. When they found the goodness of their food, drink, and resting place, they said: Who will inform our brothers that we are alive in the Paradise is provided for them so that they do not turn away from war or lose interest in jihad. Then God Almighty said, "I will inform them on your behalf." Then God Almighty revealed, "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision."

As for the hadith of Ka'b ibn Malik, it is in the Four Sunans and Musnad Ahmad, and its wording is from al-Tirmidhi: The Messenger of God said: The souls of the martyrs are in green birds hanging from the fruits of Paradise or the trees of Paradise. Al-Tirmidhi said: This is a good and authentic hadith, and there is nothing wrong with it, and it does not invalidate any principle of the Shari'ah, nor does it contradict a text from the Book or the Sunnah of the Messenger of God. Rather, this is from the perfection of God's honoring of the martyrs, that He compensated them for their bodies that they tore apart for the sake of God with bodies better than them, which will be a vehicle for their souls so that they may attain complete enjoyment. Then, on the Day of Resurrection, their souls will be returned to the bodies they were in in this world.

If it is said, then this is the statement about reincarnation and the souls residing in bodies other than the bodies in which they were originally.

It was said that this meaning, which the explicit Sunnah indicated, is true and must be believed in, and is not invalidated by the one named as reincarnation, just as the confirmation of what the mind and transmission indicated of the attributes of God Almighty and the realities of His beautiful names is true and is not invalidated by the deniers calling them composition and embodiment.

Likewise, what the mind and transmission indicated of the confirmation of His actions and speech by His will and His descent every night to the lowest heaven and His coming on the Day of Resurrection to judge between His servants is true and is not invalidated by the deniers calling them composition and embodiment. He has incidents that occur, just as what reason and transmission indicate about God's transcendence over His creation and His separation from them, His establishment on His throne, the ascension of the angels and the spirit to Him and their descent from Him, the ascension of the good words to Him, the ascension of His Messenger to Him and his closeness to Him until he was two bow lengths away or nearer, and other evidences are true and are not invalidated by the Jahmites' calling Him a space, a direction, and a body.

Imam Ahmad said: We do not remove from Allah any of His attributes because of the ugliness of those who denounce them. This is the way of the people of innovation. They call the people of the Sunnah and their sayings by titles that repel the ignorant from them. They call them stuffing, composition, and embodiment. They call the throne of the Lord, Blessed and Exalted be He, a space and a direction in order to reach thereby the denial of His elevation over His creation and His establishment on His throne, just as the Rafidah call for the loyalty of all the companions of the Messenger of Allah, may Allah bless him and grant him peace, and the supplication for them explicitly, and just as the Magian Qadarites call for the affirmation of predestination by force. So the issue is not in the titles, but rather the issue is in the facts. The point is that calling what the explicit text indicates of placing the souls of the martyrs in the bodies of green birds a reincarnation does not invalidate this meaning. Rather, the false reincarnation is what the enemies of the Messengers, the atheists and others who deny the Resurrection, say: that the souls become, after leaving the bodies, the kinds of animals, insects and birds that are suitable for them and resemble them. Then, when they leave these bodies, they move to the bodies of those animals, so they enjoy themselves in them or are tormented, then... It leaves it and settles in other bodies that suit its deeds and morals, and so on forever. This is its return according to them, its bliss and its torment. There is no return for it according to them other than that. This is the false reincarnation that contradicts what the messengers and prophets agreed upon from the first of them to the last of them.

It is disbelief in God and the Last Day. This group says that the resting place of the souls after separation is the bodies of animals that suit them. This is the most false and evil statement. It is followed by the statement of those who said that the souls are completely destroyed by death. There will be no soul that enjoys or is tormented, but rather the pleasure and torment will befall parts of the body or a portion of it, whether it is a wonder or something else, and God will create pain and pleasure in it, either by means of restoring life To Him, as some of the masters of this saying said, or without restoring life, as others of them said. These people, according to them, have no torment in the intermediate realm except for the bodies. Opposing them are those who say that the soul is not returned to the body in any way and does not connect with it, and that torment and bliss are for the soul only. The clear, continuous Sunnah refutes the saying of these and those people and shows that torment is for the soul and the body together and separately.

If it is said, you have mentioned the sayings of the people regarding the resting place of the souls and their origin, so what is the most correct of these sayings so that we may believe it?

It was said that the souls differ in their abode in the isthmus, the greatest difference. Among them are souls in the highest of the highest in the highest assembly, and they are the souls of the prophets, may the prayers and peace of God be upon them, and they differ in their stations, as the Prophet saw them on the night of the Isra'.

And among them are souls in the crops of green birds that roam in Paradise wherever they wish. They are the souls of some of the martyrs, not all of them. Rather, among the martyrs are those whose souls are prevented from entering Paradise due to a debt they owe or something else, as in Al-Musnad on the authority of Muhammad ibn Abdullah ibn Jahsh that a man came to the Prophet and said, "O Messenger of God, what will happen to me if I am killed in the way of God?" He said, "Paradise." When he turned away, he said, "Except for those whom Gabriel whispered to me just now."

And among them is he who is imprisoned at the gate of Paradise, as in the other hadith: I saw your companion imprisoned at the gate of Paradise.

And among them is he who is imprisoned in his grave, like the hadith of the owner of the cloak that he stole and then he was martyred. The people said, "May Paradise be his congratulations." The Prophet said, "By the One in Whose Hand is my soul, the cloak that he stole will burn upon him like fire in his grave."

And among them are those whose abode is at the gate of Paradise, as in the hadith of Ibn Abbas: "The martyrs are on a river bank at the gate of Paradise in a green dome, and their provision comes out to them from Paradise morning and evening." Narrated by Ahmad. This is in contrast to Ja`far ibn Abi Talib, for whom God replaced his two hands with wings, with which he flies in Paradise wherever he wishes.

And among them is he who is imprisoned on earth, perhaps his soul has ascended to the highest assembly, for it was a lower, earthly soul, for earthly souls do not associate with heavenly souls, just as they do not associate with them in this world. And the soul that did not acquire in this world the knowledge of its Lord, and His love, and His remembrance, and familiarity with Him, and drawing near to Him, rather it is an earthly, lower soul, and after leaving its body it will not be except there, just as the upper soul that was devoted in this world

On the love of God, His remembrance, closeness to Him, and intimacy with Him, after separation, will be with the upper souls that are appropriate for it. So, a person will be with those he loves in the intermediate realm and on the Day of Resurrection. And God Almighty will marry souls to each other in the intermediate realm and on the Day of Resurrection, as mentioned in the hadith. And He will make his soul, meaning the believer, with the good breeze, meaning the good, similar souls. So, after separation, the soul will join its forms, sisters, and companions of its deeds, so it will be with them there.

And among them are souls that are in the oven of adulterers and adulterers, and souls that are in the river of blood, swimming in it and being fed stones. So the happy and the miserable souls do not have one abode, but rather a soul in the highest heavens and an earthly, lower soul that does not ascend from the earth.

And if you contemplate the Sunnahs and Athars in this regard and you pay them due attention, you will know the proof for that and do not think that there is any contradiction between the authentic Athars in this regard, for they are all true and some of them confirm others. But the issue is in understanding them and knowing the soul and its rulings, and that it has a status other than the status of the body, and that while it is in Paradise, it is in the heaven and is connected to the perishing of the grave and to the body in it, and it is the fastest thing in movement, transition, ascent and descent, and that it is It is divided into sent and imprisoned, upper and lower. After separation, it has health and sickness, pleasure, bliss and pain much greater than what it had when it was connected to the body. There is confinement, pain, torment, illness and regret, and there is pleasure, comfort, bliss and release. Its state in this body is similar to the state of a child in his mother's womb, and its state after separation is like

his state after he leaves the womb for this abode.

These souls have four stages, each stage greater than the one before it.

The first home is in the mother's womb, and that is the confinement, the narrowness, the grief, and the three darknesses.

The second home is the home in which you grew up, became accustomed to it, and acquired experience, evil, and the causes of happiness and misery.

The third abode is the abode of Barzakh, and it is wider than this abode and greater. In fact, its relation to Him is like the relation of this abode to the first.

The fourth abode is the abode of permanence, which is Paradise or Hell, for there is no abode after it. God moves it in these abodes, level after level, until it reaches the abode for which nothing else is suitable and nothing else befits it. It is the abode for which it was created and prepared for the work that leads to it. In each of these abodes it has a rule and a matter other than the matter of the other abode. So blessed be God, its Creator, its Maker, its Death, its Life, its Bringer of Happiness and its Misery, who distinguished between them in the degrees of their happiness and misery, just as He distinguished between them in the ranks of their knowledge and deeds. And its powers and morals, so who

He knew it as it should be. He testified that there is no god but God alone, with no partner for Him. His is the entire kingdom, His is the entire praise, and in His hand is all goodness, and to Him all matters return. His is the entire power, all ability, all glory, all wisdom, and absolute perfection in all aspects. He knew, through his own knowledge, the truthfulness of His prophets and messengers, and that what they brought is the truth to which the minds bear witness and the innate nature acknowledges. Whatever contradicts it is falsehood. And with God is success.

Question sixteen

And do the souls of the dead benefit from the efforts of the living or not?

The answer is that it benefits from the efforts of the living in two matters agreed upon by the Sunnis, the jurists, the people of hadith and the people of interpretation.

One of them is what the dead person caused in his life

The second is the Muslims' supplication for him and their seeking forgiveness for him, and charity and Hajj. There is a dispute as to what reaches him of his reward: is it the reward of spending or the reward of the work? According to the majority, the reward of the work itself reaches him, and according to some Hanafis, only the reward of spending reaches him.

They differed regarding physical worship such as fasting, prayer, reading the Qur'an, and remembrance. The doctrine of Imam Ahmad and the majority of the Salaf is that it reaches them, and it is the opinion of some of the companions of Abu Hanifa. Imam Ahmad stated this explicitly in the narration of Muhammad ibn Yahya al-Kahhal, who said: It was said to Abu Abdullah: A man does something good, such as prayer, charity, or something else, and he gives half of it to his father or mother. He said: I hope, or he said: The deceased will receive everything from charity or something else. He also said: Read the Throne Verse three times and say, "He is God, the One," and say, "O God, his grace is for the people of the graves."

The well-known opinion of the Shafi'i and Maliki schools of thought is that this does not reach the Prophet.

Some of the innovators among the people of theology said that nothing reaches the dead at all, whether through a claim or otherwise.

The evidence that he benefits from what he caused in his life is what Muslim narrated in his Sahih from the hadith of Abu Hurayrah, may God be pleased with him, that the Messenger of God said: When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him. So excluding these three from his deeds indicates that they are from him, as he is the one who caused them.

In Sunan Ibn Majah, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God said: Only the deeds and good deeds of a believer will reach him after his death: knowledge he taught and spread, a righteous son he left behind, a copy of the Qur'an he bequeathed, a mosque he built, a house he built for the wayfarer, a river he forced to flow, or charity he gave from his wealth while he was healthy and alive, which will reach him after his death.

And in Sahih Muslim also from the hadith of Jarir bin Abdullah, he said: The Messenger of God said: Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest. This meaning has been narrated from the Prophet through several authentic and good chains of narration.

In Al-Musnad, on the authority of Hudhayfah, he said: A man asked during the time of the Messenger of God, may God bless him and grant him peace, and the people held back. Then a man gave him something, so he gave it to the people. The Prophet said: Whoever sets a good precedent and is followed by others will have its reward and the rewards of those who follow him, without diminishing anything from their rewards. And whoever sets a bad precedent and is followed by others, will bear its burden and the burdens of those who follow him, without diminishing anything from their burdens.

This is indicated by his statement: "No soul is killed unjustly except that the first son of Adam bears a share of its blood," because he was the first to institute killing. So if this is the case with regard to punishment and chastisement, then it is more appropriate and more deserving of it with regard to virtue and reward.

Chapter: The evidence for its benefit other than what was caused by the Qur'an, Sunnah, and consensus

And the rules of Sharia

As for the Qur'an, the Most High said: "And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith.'" So God, the Most High, praised them for asking forgiveness for the believers before them, indicating that they benefited from the forgiveness of the living.

It may be said that they only benefited from their seeking forgiveness because they had established faith for them by being the first to do so. So when they followed them in it, they were like those who had been guided in obtaining it for them. However, the benefit of the deceased from supplication is indicated by the consensus of the nation on supplicating for him in the funeral prayer.

In the Sunnah, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God said: When you pray for the dead, then make your supplication sincere for him.

In Sahih Muslim, there is a hadith of Awf bin Malik who said: "A funeral procession took place, and I memorized his supplication, saying: 'O God, forgive him, have mercy on him, pardon him, grant him honor and spaciousness,'"

Enter him and wash him with water, snow and hail, and purify him from sins as a white garment is purified from filth, and replace his home with a better home, his family with a better family, and his wife with a better wife, and admit him into Paradise and protect him from the torment of the grave and the torment of the Fire.

In the Sunnah, on the authority of Wa'ilah ibn al-Asqa', he said: "I heard a Muslim man say: 'O God, so-and-so, son of so-and-so, is under Your protection and under the rope of Your protection. Protect him from the trial of the grave and the torment of the Fire, for You are the One who fulfills promises and is truthful. So forgive him and have mercy on him, for You are the Forgiving, the Most Merciful.'"

This is often mentioned in the hadiths. Rather, it is what is meant by praying for the dead, as well as supplicating for him after burial.

In the Sunnah, from the hadith of Uthman bin Affan, may God be pleased with him, he said: When the Prophet finished burying the dead, he would stand over him and say: Ask forgiveness for your brother and ask for him to be steadfast, for now he is being questioned.

Likewise, supplication for them when visiting their graves, as in Sahih Muslim from the hadith of Buraydah ibn al-Khasib, who said: The Messenger of God taught them when they went out to the graves to say: Peace be upon you, people of the abodes, believers and Muslims, and we, God willing, will join you. We ask God for well-being for us and for you.

In Sahih Muslim, it is narrated that Aisha, may God be pleased with her, asked the Prophet, "How should we say when we seek forgiveness for the people of the graves?" He said, "Say: Peace be upon the people of this home, the believers and the Muslims, and may God have mercy on those of us who have gone before and those who will come after, and I, God willing, will join you."

And in his Sahih, on her authority also, that the Messenger of God went out that night at the end of the night to Al-Baqi' and said: Peace be upon you, abode of a people of believers. What you were promised has come to you. Tomorrow you are postponed, and I, God willing, will join you. O God, forgive the people of Al-Baqi' Al-Gharqad.

The Prophet's supplication for the dead, in action and teaching, and the supplication of the Companions, the Followers, and the Muslims, age after age, are more than can be mentioned and more famous than can be denied. It has been reported that God raises the status of the servant in Paradise, and he says, "How did I get this?" Then it is said, "Through the supplication of your son for you."

Chapter: As for the reward of charity reaching you, it is in the two Sahihs on the authority of Aisha, may God be pleased with her, that:

A man came to the Prophet and said, “O Messenger of God, my mother died without making a will, and I think that if she had spoken, she would have given charity. Will I have any reward if I give charity on her behalf?” He said, “Yes.”

In Sahih Al-Bukhari, on the authority of Abdullah bin Abbas, may God be pleased with them both, that Saad bin Ubadah’s mother died while he was away from her, so he came to the Prophet and said, “O Messenger of God, my mother died while I was away from her, so would it benefit her if I gave charity on his behalf?” He said, “Yes.” He said, “Then I bear witness to you that my garden of Al-Makhraf is charity on her behalf.”

In Sahih Muslim, on the authority of Abu Hurairah, may God be pleased with him, that a man said to the Prophet, “My father died and left behind wealth and did not make a will. Is it sufficient for me to give charity on his behalf?” He said, “Yes.”

In Sunan and Musnad Ahmad, on the authority of Saad bin Ubadah, he said: O Messenger of God, Umm Saad has died, so which charity is best? He said: Water. So he dug a well and said: This is for Umm Saad.

On the authority of Abdullah bin Amr, that Al-Aas bin Wael vowed in the pre-Islamic era to slaughter one hundred camels, and that Hisham bin Al-Aas slaughtered fifty-five, and that Amr asked the Prophet about that, so he said: As for your father, if he had acknowledged monotheism and you had fasted and given charity on his behalf, that would have benefited him. Narrated by Imam Ahmad.

Chapter: As for receiving the reward for fasting, it is in the two Sahihs on the authority of Aisha, may God be pleased with her, that:

The Messenger of God said: Whoever dies while he owes fasting, his guardian should fast on his behalf.

And in the two Sahihs also on the authority of Ibn Abbas, may God be pleased with them both, they said: A man came to the Prophet and said: O Messenger of God, my mother died and she owed a month’s fast. Should I pay it off on her behalf? He said: Yes, for God’s debt is more deserving of being paid off.

In a narration, a woman came to the Messenger of God and said, "O Messenger of God, my mother died and she had to fast as a vow. Should I fast on her behalf?" He said, "What do you think if your mother had a debt and you paid it off, would that be enough to pay it off on her behalf?" She said, "Yes." He said, "Then fast on your mother's behalf." This wording is from Al-Bukhari alone, as a comment.

On the authority of Buraydah, may Allah be pleased with him, who said: While I was sitting with the Messenger of Allah, a woman came to him and said: I gave my mother a slave girl as charity, and she died. He said: Your reward is due, and her inheritance is due to you. She said: O Messenger of Allah, she owed a month of fasting, so should I fast on her behalf? He said: I should fast on her behalf. She said: She never performed Hajj, so should I perform Hajj on her behalf? He said: I should perform Hajj on her behalf. Narrated by Muslim. In another version: Fasting for two months.

On the authority of Ibn Abbas, may God be pleased with them both, that a woman boarded a ship and vowed that if God saved her, she would fast for a month. God saved her, but she did not fast until she died. Then her daughter or sister came to the Messenger of God.

So he ordered her to fast on her behalf. It was narrated by the people of Sunnah and Imam Ahmad. It was also narrated from him that the reward for fasting was given to him, which is feeding.

In the Sunnah, on the authority of Ibn Umar, may God be pleased with them both, he said: The Messenger of God said: Whoever dies while he owes a month of fasting, let him feed a poor person on his behalf for each day. Narrated by Al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: We do not know of it as being attributed to the Prophet except from this source, and the correct version on the authority of Ibn Umar from his saying is attributed to him.

In Sunan Abi Dawud, on the authority of Ibn Abbas, may God be pleased with them both, he said: If a man falls ill in Ramadan and does not fast, he should be fed on his behalf, but he does not have to make up for it. If he makes a vow, his guardian should make it up on his behalf.

Chapter: As for the arrival of the reward of Hajj, it is in Sahih Al-Bukhari on the authority of Ibn Abbas, may God be pleased with him.

On their authority that a woman from Juhayna came to the Prophet and said: My mother vowed to perform Hajj, but she did not perform Hajj until she died. Should I perform Hajj on her behalf? He said: Perform Hajj on her behalf.

Tell me, if your mother had a debt, would you have paid it? Pay it to God, for God is more deserving of payment.

The hadith of Buraydah was mentioned earlier, and it states that my mother never performed Hajj, so should I perform Hajj on her behalf? He said: He performed Hajj on her behalf.

On the authority of Ibn Abbas, may God be pleased with them both, he said: The wife of Sinan bin Salamah Al-Juhani asked the Messenger of God, may God bless him and grant him peace, that her mother died without performing Hajj. Would it be sufficient for her to perform Hajj on her behalf? He said: Yes, if her mother had a debt and paid it off on her behalf, would it not be sufficient for her?
Narrated by Al-Nasa'i.

It was also narrated on the authority of Ibn Abbas, may God be pleased with them both, that a woman asked the Prophet about her son who died and did not perform Hajj. He said: He performed Hajj on behalf of your son.

It was also narrated on his authority that a man said: O Prophet of God, my father died without performing Hajj, so should I perform Hajj on his behalf? He said: Tell me, if your father had a debt, would you pay it? He said: Yes. He said: Then the debt of God is more deserving. The Muslims are unanimously agreed that paying off a debt removes it from his responsibility, even if it was from a stranger or from someone other than his estate. This is indicated by the hadith of Abu Qatada, where he guaranteed two dinars on behalf of the deceased. When he paid them, the Prophet said to him: Now his skin has cooled down.

They agreed that if a living person has a right from the dead person's debt, then he can release him from it, meaning that it benefits him and he is absolved from it, just as it is dropped from the debt of a living person.

If it is dropped from the responsibility of the living person by the text and consensus, while he is able to pay it himself, even if he is not satisfied with it, but rather His response is that it falls from the responsibility of the deceased by release, when he is unable to pay it, and it is more appropriate and more deserving. If he benefits from release and waiver, then he also benefits from gift and donation, and there is no difference between them. The reward for the work is the right of the donor, so if he makes it for the deceased, it is transferred to him, just as what is on the deceased of rights from debt and other things is purely the right of the living. So if he releases him, the release reaches him and falls from his responsibility, so both of them are the right of the living. So any text, analogy, or rule of the rules of The law requires the arrival of one of them

and prevents the arrival of the other.

These texts are in agreement that the reward for deeds reaches the deceased if the living person does them on his behalf. This is purely an analogy, because the reward is the right of the worker, so if he gives it to his Muslim brother, he is not prevented from doing so, just as he is not prevented from giving away his money during his life and acquitting him after his death.

The Prophet (peace and blessings of God be upon him) warned of the arrival of the reward for fasting, which is merely abandoning and intending in the heart, and no one knows about it except God and not through the actions of the limbs, as well as the arrival of the reward for reading, which is an action with the tongue that the ear hears and the eye sees, by way of priority.

It is explained that fasting is a pure intention and refraining from things that break the fast. God has delivered His reward to the dead, so how about reading, which is an action and an intention? In fact, it does not require an intention. The arrival of the reward of fasting to the dead is an indication of the arrival of all other actions.

Worship is divided into two types: financial and physical. The Lawgiver has pointed out that the reward for charity arrives as well as the reward for all other financial acts of worship. He has pointed out that the reward for fasting arrives as well as the reward for all other physical acts of worship. He has informed us of the reward for Hajj, which is composed of financial and physical acts. The three types are established by the text and by consideration. And with Allah is success.

Those who forbid access said: Allah the Most High said: {And that man shall have nothing but what he strives for} and He said : {And you shall not be recompensed except for what you used to do} and He said : {For her is what she has earned, and against her is what she has earned}. It has been proven from the Prophet that he said: When a servant dies, his deeds come to an end except for three: an ongoing charity on his behalf, a righteous child who prays for him, or knowledge that is beneficial afterward. So He informed that he only benefits from what he had caused to happen in life and what he had not caused to happen. To Him, it is cut off from Him

Also, the hadith of Abu Hurairah, may God be pleased with him, which was mentioned earlier, which is his saying that among the deeds and good deeds that reach the deceased after his death is knowledge that he spread. The hadith indicates that he only benefits from what he had caused.

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And likewise the hadith of Anas, on the authority of the Prophet, that says: Seven things will continue to be rewarded by the servant while he is in his grave after his death, from knowledge.

A scholar, or rented a river, or dug a well, or planted a palm tree, or built a mosque, or inherited a copy of the Qur'an, or left a righteous son who would ask forgiveness for him after his death.

This indicates that he will not receive any reward for anything other than that, otherwise the restriction would have no meaning.

They said: The gift is a transfer, and the transfer is only for a binding right, and the actions do not require reward, but it is merely the favor and kindness of Allah. So how can the servant transfer a mere favor that is not obligatory upon Allah? Rather, if He wills, He gives it to him, and if He does not will, He does not give it to him. It is similar to the transfer of a poor person to someone he hopes will give him charity. And it is not valid to give a gift or a gift to someone like this, like a connection that is hoped for from a king, but not to achieve it.

They said: Also, giving preference to the means of reward is disliked, and it is giving preference to proximity, so how about giving preference to the reward itself, which is the goal, if giving preference to the means is disliked, so the goal is more appropriate and more deserving.

Likewise, Imam Ahmad disliked staying behind the first row and giving preference to others because of what it entails of desiring more than the cause of reward. Ahmad said in the narration of Hanbal, when he was asked about a man who stays behind the first row and gives preference to his father in his place, he said, "I do not like him. He is able to be dutiful to his father in other than this."

They also said that if it were permissible to give a gift to a dead person, then it would be permissible to transfer the reward and gift to a living person.

Also, if that were permissible, then he would be entitled to half the reward, a quarter of it, and a carat of it.

Also, if that were permissible, it would be permissible to dedicate it after he does it for himself. You have said that he must intend at the time of the action to dedicate it to the deceased, otherwise it will not reach him. So if it is permissible for him to transfer the reward, then what is the difference between intending it before the action or after it?

Also, if it were permissible to give gifts, then it would be permissible to give gifts of the reward for obligatory duties on a living person, just as it is permissible to give gifts of the reward for voluntary acts that one performs voluntarily.

They said: The duties are a test and trial that cannot be replaced. The intended purpose of them is the one who is charged, the one who does what is commanded and the one who is forbidden. The charged and tested one cannot be replaced by another, nor can another take his place in that. The intended purpose is his obedience and servitude to himself. If he were to benefit from someone else's gift to him without any action on his part, then the Most Generous of the generous would be more deserving of that. And He, glory be to Him, has ruled that no one benefits except through his effort. This is His law, the Most High, in His creation and His judgment, just as it is His law in His command and His law. For the sick person does not... Someone else can take his medicine on his behalf, and the hungry, the thirsty, and the naked cannot take his place on his behalf in eating, drinking, and dressing. They said, "If the work of someone else had benefited him, his repentance would have benefited him."

They said: For this reason, God does not accept anyone's Islam or his prayer for his prayer. If it is not permissible to give away the reward for the head of the acts of worship, then how about its branches?

They said: As for supplication, it is a request and a wish to God to be gracious to the deceased, forgive him and pardon him. This is a dedication of the reward of the living person's deeds to Him.

Those who limit themselves to the acts of worship that can be performed by proxy, such as charity and Hajj, said that there are two types of acts of worship: a type that cannot be performed by proxy under any circumstances, such as Islam, prayer, reading the Qur'an, and fasting. The reward for this type is specific to the one who performs it, and does not extend beyond him or transfer it from him, just as in life no one does it on behalf of another, and no one else can perform it on behalf of the one who performs it.

The type of intervention that is by proxy, such as returning deposits, paying debts, giving charity, and performing Hajj, the reward for this reaches the deceased because he accepts proxy, and the servant does it on behalf of someone else during his life, so after his death in the first and most appropriate way.

They said: As for the hadith of whoever dies and owes fasting, his guardian should fast on his behalf, the response to it is from aspects.

One of them is what Malik said in his Muwatta'. He said, "No one should fast on behalf of anyone else." He said, "This is a matter agreed upon by us and there is no disagreement about it." The second is that Ibn Abbas, may God be pleased with them both, is the one who narrated the hadith about fasting on behalf of the dead. Al-Nasa'i narrated from him. Muhammad ibn Abd al-A'la told us, Yazid ibn Zurai' told us, Hajjaj al-Ahwal told us, Ayyub ibn Musa told us, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas, may God be pleased with them both, who said, "No one should pray on behalf of anyone else."

The third is that it is a hadith whose chain of transmission is disputed. This is what the author of Al-Mufhim said in his commentary on Muslim.

Fourth, it contradicts the text of the Qur'an, as mentioned above, in the Almighty's saying: "And that man shall have nothing but what he strives for."

Fifth: It contradicts what was narrated by Al-Nasa'i on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: No one should pray on behalf of anyone else, and no one should fast on behalf of anyone else, but instead of each day he should feed a mudd of wheat on his behalf.

Sixth: It contradicts the hadith of Muhammad bin Abd al-Rahman bin Abi Laila, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, on the authority of the Prophet, peace and blessings be upon him: "Whoever dies while he has fasted Ramadan, someone should feed the poor on his behalf."

Seventh: It is contradicted by the clear analogy to prayer, Islam and repentance, for no one does them on behalf of another. Al-Shafi'i said in what he spoke about on the authority of Ibn Abbas. Ibn Abbas did not name what Umm Sa'd's vow was, so it was possible that it was a vow of Hajj, Umrah or charity, so he ordered him to make it up on her behalf. As for the one who vowed prayer or fasting and then died, he expiates for it by fasting, and fasting is not done on his behalf, nor is prayer done on his behalf, nor is expiation done for him in prayer.

Then he said: If it is said: Did he narrate on the authority of... The Messenger of Allah ordered someone to fast on behalf of someone. It was said: Yes, Ibn Abbas, may Allah be pleased with them both, narrated on the authority of the Prophet. If it is said: Why don't you take it? It was said: The hadith of Al-Zuhri on the authority of Ubaidullah on the authority of Ibn Abbas, may Allah be pleased with them both, on the authority of the Prophet, a vow, and he did not hear it despite Al-Zuhri's memorization and the length of his sessions with Ubaidullah for Ibn Abbas. When someone else came from a man on the authority of Ibn Abbas other than what is in the hadith of Ubaidullah, it is more likely that it is not memorized. If it is said: Do you know the man who came with this hadith? He makes a mistake on the authority of Ibn Abbas? It was said: Yes, the companions narrated Ibn Abbas, on the authority of Ibn Abbas, said to Ibn al-Zubayr that al-Zubayr had been released from the pleasure of Hajj. This was narrated on the authority of Ibn Abbas, that it was the pleasure of women, and this is a grave mistake.

This is the answer to the act of fasting. As for the act of Hajj, the reward for spending only comes from it. As for the acts of rituals, they are like the acts of prayer, and they only occur on behalf of the one who performs them.

The people of Al-Wusul said: There is nothing in what you mentioned that contradicts the evidence of the Book and the Sunnah, the agreement of the predecessors of the nation, and the requirements of the principles of the Sharia. We respond to everything you mentioned with justice and fairness.

As for the Most High's saying, "And that man shall have nothing but what he strives for," people's paths differed regarding what is meant by the verse. A group said that what is meant by man here is the disbeliever, but as for the believer, he shall have what he strives for and what he strives for, based on the evidence that we have mentioned. They said, "The most that is in this specification, and it is permissible if the evidence indicates it, is that..."

This answer is very weak, and a general statement like this does not only refer to the infidel, but rather it refers to the Muslim and the infidel, and it is like the general statement before it, which is the Most High's saying: "No soul shall bear the burden of another."

The entire context from beginning to end is as explicit in intending generality, as Allah the Most High says: {And that his effort will soon be seen, then he will be recompensed with the fullest recompense.} This includes evil and good absolutely, and includes the righteous and the wicked, the believer and the disbeliever, as Allah the Most High says: {So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.} And as He says to him in the divine hadith: O My servants, it is only your deeds that I count for you, then I will recompense you for them. So whoever finds good, let him praise Allah, and whoever finds otherwise, let him blame no one but Him. Himself, and it is like the Most High's saying: {O mankind, indeed you are striving toward your Lord with exertion and will meet Him.} And do not be deceived by the leadership of many of the commentators in the word "man" in The Qur'an, the human being here is Abu Jahl, the human being here is Uqbah ibn Abi Mu'ayt, and the human being here is Al-Walid ibn Al-Mughira. The Qur'an is greater than that, rather the human being is the human being as he is, without being specific to one person in particular, like the Most High's saying: {Indeed, man is in loss} and {Indeed, man is ungrateful to his Lord} and {Indeed, man was created impatient} and {Indeed, man transgresses because he sees himself self-sufficient} and {Indeed, man is most unjust and ungrateful} { And man bears it. Indeed, he is unjust and ignorant.} This is the nature of man in terms of his essence and his soul, and his departure from these attributes is by the grace of his Lord and His guidance and favor upon him, not from his essence. So he has nothing from his essence except these attributes. And whatever blessing he has is from God alone. So He is the One who endeared faith to His servant and adorned it in his heart, and made disbelief, immorality, and disobedience hateful to him. And He is the One who wrote faith in his heart, and He is the One who establishes His prophets, messengers, and friends upon His religion, and He is the One who turns evil and immorality away from them. And he was chanting in front of the Prophet

By God, if it weren't for God, we would not have been guided, nor would we have given charity, nor would we have prayed.

And the Most High said: {And it is not for a soul to believe except by permission of Allah} and the Most High said: {And they do not remember except that Allah wills} and you do not will except that Allah wills, Lord of the worlds, so He is the Lord of the entire world, a comprehensive Lordship for everything in the world of entities, actions, and states.

A group said that the verse is news of the law of those before us, and our law has indicated that he will have what he strives for and what he strives for. This is also weaker than the first or of the same type, for God, glory be to Him, informed us of this with news that is confirmed and used as evidence, not news that invalidates it. For this reason He said, "Or has he not been informed of what is in the scriptures of Moses?" If this were false in this law, He would not have informed us of it with news that is confirmed and used as evidence.

And the group of the letter "lam" said that it means "upon," meaning that "upon man is only what he strives for." This is more invalid than the first two sayings, because it is a saying that is the subject of the speech to the opposite of its understood meaning, and something like this is not permissible and the language does not bear it. As for something like "and upon them is the curse," it is according to its chapter, meaning their portion and their share. As for the fact that the Arabs know in their languages "li dirham" to mean "upon a dirham," then both of them are...

A group said that the speech was omitted, and its meaning is {And that man shall have nothing but what he strives for} or he strives for it. This is also from the first type, for it is the omission of what the context does not indicate in any way and a statement about God and His Book without knowledge.

Another group said that the verse was abrogated by the Almighty's saying: {And those who believed and whose offspring followed them in faith - We will join with them their offspring}. This was narrated on the authority of Ibn Abbas, may God be pleased with them both, and this is also weak.

The ruling of the verse is not lifted by the mere statement of Ibn Abbas (may Allah be pleased with them) or anyone else that it was abrogated. The combination between the two verses is neither impossible nor improbable, for the sons will follow the fathers in the Hereafter just as they followed them in this world. This following is from the honor of the fathers and their reward which they attained through their efforts. As for the sons joining them in degree without any effort on their part, this is not for them, rather it is for the fathers. May Allah make their eyes content by joining their offspring to them. In Paradise, and He bestows upon the children something that they did not have, just as He bestows upon the parents, the houris, and the creation that He creates for Paradise without deeds, and the people whom He admits into Paradise without any good they have presented or deeds they have done. So His, the Most High, saying, "No soul shall bear the burden of another," and His saying, "And that man shall have nothing but what he strives for," are two decisive verses that are required by the justice and wisdom of the Lord, the Most High, and as the sacred,

reason, and nature bear witness to them. So the first necessitates that He shall not be punished for the crime of another, and the second necessitates that no one shall succeed except By his work and effort. The first secures the servant from being held accountable for the crime of others, as the kings of the world do. The second cuts off his hope of salvation through the work of his fathers, predecessors, and sheikhs, as is the case with the people of false greed. So contemplate the beauty of the combination of these two verses.

Similar to this is the Most High's statement: "Whoever is guided is only guided for [the benefit of] himself. And whoever goes astray only goes astray to his own detriment. And no bearer of burdens will bear the burden of another." And "We never punish until We have sent a messenger." So the Almighty ruled for His enemies with four rulings that are the ultimate in justice and wisdom.

One of them is that he guides the servants through faith and righteous deeds for himself and not for others.

The second is that his misguidance in missing out on that and his failure to do so is due to himself, not to others.

Third, no one is held accountable for the sins of another.

Fourth: He does not punish anyone except after establishing proof against him, so He sends him. So reflect on what is included in these four rulings of His Most High wisdom, justice, and grace, and the response to the people of deception and false ambitions, and to the people of ignorance of God, His names, and His attributes.

Another group said that what is meant by human being here is the living, not the dead, and this is also from the first type of corruption.

All of this is due to the bad use of general words, and the one who uses this behavior does not implement his behavior in the meanings of the words and interpreting them in a way that is contrary to their subject and what comes to mind from them, and it is definitely a corrupt behavior that is invalidated by the context, consideration, the rules of the Shari'ah, its evidence, and its custom. The reason for this bad behavior is that its owner believes in a statement and then rejects everything that indicates its opposite by any means that he agrees with, so the evidence that contradicts what He believed that it was like an assailant who did not care about anything he pushed away, and the evidence of truth does not conflict or contradict itself, but rather some of it confirms others.

Another group said, and this is the answer of Abu al-Wafa' bin Aqil. He said, "The good answer, in my opinion, is that it is said that a person, through his efforts and good companionship, acquires friends, begets children, marries wives, does good, and is kind to people, so they show mercy to him and dedicate acts of worship to him. This was the result of his efforts, as he said, 'The best of what a man eats is from his own earnings, and his children are from his earnings.' This is indicated by his statement in the other hadith, 'When a servant dies, his deeds come to an end, except for three: knowledge that will benefit those after him, charity, and the like.'" A slave girl or a righteous son who prays for him. Hence, Al-Shafi'i's statement: If his son offers him the obedience of Hajj, this is a reason for Hajj to be obligatory upon him, as if he has provisions and a mount in his wealth, unlike the offering of a stranger.

This is an intermediate answer that needs to be completed. The servant, through his faith and obedience to Allah and His Messenger, has striven to benefit from the work of his believing brothers along with his work, just as he benefits from their work in life along with his work. The believers benefit from each other's work in the works in which they share, such as praying in congregation. Each one of them has his prayer multiplied twenty-seven times because of the other's participation in the prayer. So the work of the other was a reason for increasing his reward, just as his work was a reason for increasing the reward of the other. Rather, it has been said that the reward for prayer is multiplied according to the number of those who pray, as well as their participation in jihad, Hajj, enjoining what is right and forbidding what is wrong, and cooperation in righteousness and piety. The Prophet said, "The believer is like a building, some parts of which support others," and he interlaced his fingers. It is known that this is more important in matters of religion than in matters of this world. So the Muslim's entry into the covenant of Islam with the rest of the Muslims is one of the greatest reasons for the benefit of each of the Muslims reaching his companion in His life and after his death and the supplication of the Muslims surrounds them from behind and Allah the Almighty has informed about the bearers of the Throne and those around it that they seek forgiveness for the believers and pray for them and inform about the supplication of His Messengers and their seeking forgiveness for the believers like Noah, Abraham and Muhammad. So the servant through his faith has caused this supplication to reach him, so it is as if from his effort he clarifies that Allah the Almighty has made faith a reason for its owner to benefit from the supplication of his brothers from the believers and their effort. So if he brings it, then he has striven in the reason that leads to To him, and this is indicated by the saying of the Prophet to Amr ibn al-Aas: If your father had acknowledged monotheism, that would have benefited him. He meant the manumission that was done on his behalf after his death. If he had come with the cause, he would have striven to do work that would bring him the reward of

manumission. This is a very nice and nice way.

Another group said that the Qur'an does not deny that a man benefits from the efforts of others, but rather it denies that he owns something other than his efforts.

There is a difference between the two matters that is not hidden. The Most High informed us that He does not own anything except his own effort. As for the effort of others, it belongs to the one who strives for it. If he wishes, he can give it to someone else, or if he wishes, he can keep it for himself. He, glory be to Him, did not say that he does not benefit except from what he strives for. Our Sheikh used to choose this method and prefer it.

And likewise the Almighty's saying:

{For it is what it has earned, and against it is what it has earned.} And His statement , {And you will not be recompensed except for what you used to do.} This verse is clearer in indicating that its context negates the punishment of the servant for the work of another and his being taken for his crime, for God Almighty said, {So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.} So He negated that he will be wronged by having his bad deeds increased or his good deeds decreased or that he will be punished for the work of another. He did not negate that he will benefit from the work of another. Other than that, it is not a reward. His benefit from what is given to him is not a reward for his work, but rather it is a charity that God has bestowed upon him and favored him with without any effort on his part. Rather, He has bestowed that upon him at the hands of some of His servants, not as a reward.

Chapter: As for your evidence based on his saying, “When a servant dies, his deeds come to an end,” this evidence is invalid.

He did not say that his benefit was cut off, but rather he informed about the cutting off of his work. As for the work of someone else, it belongs to the one who did it. If he gave it to him, the reward of the worker's work would reach him, not the reward of his own work. So what was cut off is one thing and what reached him is another. Likewise the other hadith, which is his statement that among what reaches the deceased from his good deeds and work, it does not negate that other than that reaches him from the work and good deeds of someone else.

Chapter: As for your saying that the gift is a transfer, and the transfer is only for a binding right, then this is a transfer.

The creature on the creature

As for the transfer of the creation to the Creator, this is another matter that cannot be compared to the transfer of slaves to one another. Is this anything other than the most invalid and corrupt of analogies? What invalidates it is the consensus of the nation that he benefits from paying his debt and what is due from him, and acquitting what is due from his conscience, and charity, and Hajj on his behalf, based on the text that there is no way to reject or refute, and the same applies to fasting. These corrupt analogies do not contradict the texts of the Shari'ah and its principles.

Chapter: As for your saying that giving preference for the sake of reward is reprehensible, and it is the issue of giving preference for the sake of closeness.

So how can one prefer the reward for the same thing that is the goal? It has been answered with answers.

The first answer is that the state of life is a state in which one cannot be certain of the safety of the outcome, because it is permissible for a living person to apostatize, and thus he would have preferred to draw near to someone other than those who are worthy of it, and this person has been assured of death. If it is said that the one to whom the gift is given may not have died inwardly as a Muslim, so he does not benefit from what is given to him, then this is an extremely false question, because giving him a gift is of the same type as praying for him, seeking forgiveness for him, and supplicating for him. If he is worthy, then fine, otherwise only the supplicant will benefit from it.

The second answer is that giving preference to acts of worship indicates a lack of desire for them and delaying their performance. If giving preference to them were permissible, it would lead to retirement, laziness, and delay, unlike showing its reward. The worker is keen on it for the sake of its reward, so that he may benefit from it or benefit his Muslim brother with it. There is an apparent difference between them.

The third answer is that Allah, the Most High, loves to take the initiative or hasten to serve Him and compete in it, because that is more effective in servitude, because kings love to hasten and compete in obeying and serving them, so giving preference to that is contrary to the purpose of servitude, because Allah, the Most High, commanded His servant to do this act of worship, either obligatory or recommended. If he is influenced by it, he abandons what he was commanded to do and appoints someone else to do it, unlike if he does what he was commanded to do out of obedience and devotion, then sends his reward to his Muslim brother. Allah, the Most High, said: {Race one another toward forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth.} And He said, "Race one another toward good deeds." And it is known that giving priority to them contradicts racing toward them and hastening.

The companions used to race each other in camels, and no one of them would give preference to anyone else in it. Omar said: By God, Abu Bakr never raced me in doing good except that he did it before me, until he said: By God, I will never race you in doing good.

And the Most High said: {And for this let the competitors compete.} It is said: I competed in something with competition and eagerness, if you desired it in a competitive manner. And from this is their saying: something precious, meaning it is worthy of being competed for and desired. And this is the most precious of my wealth, meaning I love it, and I love so-and-so in such-and-such, meaning he made me desire it. And all of this is the opposite of giving it preference and desiring it.

Chapter: As for your saying that if it were permissible to give gifts to the dead, it would also be permissible to give them to the living, the answer to it is from two aspects.

One of them is that some of the jurists from the companions of Ahmad and others have gone to that. The judge said: Ahmad's words do not require specifying it to the dead, for he said: He does good and gives half of it to his father and mother and does not differentiate. Abu al-Wafa' ibn Aqil objected to him and said: This is far from it, and it is tampering with the Shari'ah and disposing of the trust of Allah and asking Allah, the Most High, for a reward for an action he does for someone else, and after death He has made for us a way to deliver benefit, such as seeking forgiveness and praying. On the dead

Then he asked himself a question, which is: If it is said, "Is not paying off the debt and bearing all of it during life like paying it off after death?" The guarantee of life and the guarantee of death are equal in that they remove the claim from him. So if paying off the debts after death and during life are connected, then make the reward for the gift connected during life and after death.

He answered that if this were true, then sins would have to be expiated for the living person by the repentance of others, and the sins of the Hereafter would be removed from him by the actions and repentance of others.

I said: This is not necessary, but rather it is the benefit of the living person from the supplication of another for him, his seeking forgiveness for him, his giving charity on his behalf, and the payment of his debts. This is true, and the Prophet permitted the performance of the Hajj obligation on behalf of the living person who is bitten or disabled, and they are both living.

Other companions responded that in this life we do not trust the safety of the outcome for fear that the one to whom the guidance is directed will turn back and not benefit from what he is guided to.

Ibn Aqil said: This is a false excuse for giving gifts to a living person, because there is no guarantee that he will not apostatize and die, and his deeds will be nullified, including the reward for what he gave to the dead.

I said: This is not binding on them, and the sources of the text and consensus invalidate and reject it, because the Prophet permitted Hajj and fasting on behalf of the dead, and the people agreed that his conscience is clear of debt if the living person pays it on his behalf, despite the existence of what was mentioned of the possibility.

The answer is that it can be said that whatever good deeds he has given to the deceased have become his property, so the apostasy of the one who did them is not invalidated after they have left his property, like the actions he took before

the apostasy, such as freeing slaves and expiation. Rather, if he performed Hajj on behalf of the one who was wronged and then apostatized after that, the one who was wronged is not required to appoint someone else to perform Hajj on his behalf, because he is not safe in the second and third instances.

However, the difference between the living and the dead is that the living is not in need like the dead, as he can perform that work or something similar to it, so he must earn the reward himself and his effort, unlike the dead.

It also leads to some people relying on others, and this is a great corruption. If the owners of wealth understand this and sense it, they will hire someone to do it for them, and thus acts of obedience will become a substitute for others. This will lead to the abandonment of acts of worship and voluntary acts, and that by which one draws near to Allah will be drawn near to people, and this will deviate from sincerity, and neither of them will receive reward.

We forbid taking wages for every act of worship, and we nullify taking wages for them, such as judging, issuing fatwas, teaching knowledge, praying, reciting the Qur'an, and other things. Allah does not reward for them except for the sincere one who sincerely does the work for His sake. If he does it for wages, neither the doer nor the one hired will be rewarded for it. It is not befitting of the beauties of the Shari'ah to make acts of worship that are purely for Him transactions intended for worldly exchanges and gain. The difference is in settling debts and guaranteeing them, for they are the rights of human beings. Some of them take over from others, so it is permissible in life and after death.

Chapter: As for your saying that it is permissible to give half of the reward or a quarter of it to the deceased, the answer is:

Two aspects

One of them is the prohibition of concomitance, as you did not mention any evidence for it except for a mere claim.

The second is to adhere to that and say that Imam Ahmad stated it explicitly in the narration of Muhammad bin Yahya al-Kahhal. The reason for this is that the reward belongs to him, so he may give all of it as a gift or give some of it as a gift. This is explained by the fact that if he gives it to four people, for example, each of them gets a quarter of it. So if he gives a quarter as a gift and keeps the rest for himself, it is permissible, just as if he gave it to someone else.

Chapter: As for your saying that if that were permissible, it would be permissible to give it as a gift after he does it for himself.

You said that it is necessary to intend at the time of the action to dedicate it to the deceased, otherwise it will not be valid.

The answer is that this issue is not explicitly stated by Ahmad, nor is this condition in the speech of his predecessors. Rather, it was mentioned by the later scholars, such as the judge and his followers.

Ibn Aqil said: If someone performs an act of obedience, such as prayer, fasting, or reciting the Qur'an, and dedicates its reward to a deceased Muslim, then it will reach him and benefit him, on condition that he makes the intention of the gift before the act of obedience, or that it coincides with it.

Abu Abdullah bin Hamdan said in his book, "Whoever volunteers to do something good, such as charity, prayer, fasting, Hajj, Umrah, reading the Qur'an, freeing slaves, or other physical acts of worship that can be performed on behalf of others, or financial acts of worship, and dedicates all or part of its reward to a deceased Muslim, even the Prophet, and supplicates for him or seeks forgiveness for him, or fulfills what he owes of a legal right or an obligation that can be performed on behalf of others, that will benefit him and his reward will reach him. It was said that if he intended it at the time of his action or before it, it will reach him, otherwise not."

The secret of the issue is that the condition for obtaining the reward is that it be given to the one to whom it was given first, and it is permissible for it to be given to the worker and then transferred from him to someone else. So whoever stipulates that he intends before the action or completion of it that it will reach him, he said:

If he did not intend the reward to be for the worker, then it is not acceptable for it to be transferred from him to someone else, because the reward is based on the work as the effect is based on its effect. Therefore, if he freed a slave on his own behalf, his loyalty would be to him. If he transferred his loyalty to someone else after the emancipation, it would not be transferred, unlike if he freed him on behalf of someone else, because his loyalty would be to the one he freed. Likewise, if he paid a debt on his own behalf and then wanted after paying it to make it on behalf of someone else, he would not be allowed to do so. Likewise, if he performed Hajj, fasted, or prayed. For himself, then after that he wanted to do that on behalf of someone else, he did not have the power to do that. This is supported by the fact that those who asked the Prophet about that did not ask him about giving away the reward of the work after him, but rather they asked

him about what they do on behalf of the deceased, as Sa`d said, "Will it benefit her if I give charity on her behalf?" He did not say, "I give her away the reward of what I gave in charity on my own behalf." Likewise, the other woman said, "Should I perform Hajj on her behalf?" and the other man said, "Should I perform Hajj on behalf of my father?" So he answered them with permission to do that. On behalf of the deceased, not by dedicating the reward of what they did for themselves to their dead. This is not known to have been prayed for and it was never asked about, nor is it known that any of the Companions did it and said: O God, make for so-and-so the reward of my previous work or the reward of what I did for myself.

This is the secret of the condition, and it is the most correct. Whoever does not stipulate this says that the reward is for the worker. So if he donates it and gives it to someone else, it is like what he gives to him from his own money.

Chapter: As for your saying that if it were permissible to give gifts, it would be permissible to give gifts of the reward for the obligatory duties that are required of...

The living, so the answer is that this obligation is impossible according to the principle of the one who stipulated in the arrival the intention of the action on behalf of the dead, for the obligatory action cannot be done on behalf of someone else, for this is obligatory on the doer, and he must intend by it drawing closer to God.

As for the one who did not stipulate the intention to do the act on behalf of another, is it permissible for him to give the dead person the reward of one of his obligatory acts? There are two views on this. Abu Abdullah bin Hamdan said: It was said that if he gave him the reward of an obligatory act of prayer, fasting, or something else, it is permissible and the one who does it is satisfied.

I said: It has been transmitted from a group that they made the reward for their deeds obligatory and transmitted to the Muslims and they said: We will meet God in poverty and bankruptcy, and the Sharia does not prevent that, so the reward belongs to the worker, so if he wants to give it to someone else, there is no restriction on him in that, and God knows best.

The answer to that is that this does not prevent the permission of the Lawgiver for the Muslim to benefit his brother with any of his work. Rather, this is from the perfection of the Lord's kindness and mercy to His servants and from the perfection of this law that He has legislated for them, which is based on justice, kindness, and mutual acquaintance. The Lord, the Most High, has established His angels and the bearers of His Throne to call upon His believing servants and seek forgiveness for them and ask Him to protect them from evil. He has commanded the Seal of His Messengers to seek forgiveness for the believers. And the believing women and the value of the Day of Resurrection, a praised position to intercede for the sinners from among his followers and the people of his Sunnah. And the Most High commanded him to pray for his companions during their lives and after their deaths, and he used to stand at their graves and supplicate for them. And the Shariah has been established that the sin that is upon everyone by neglecting the obligatory duties of the sufficiency is dropped if it is done by someone who achieves the intended purpose by his action, even if it is just one person. And the Most High dropped the pledge and the heat of the skins in the grave by the guarantee of the living of the debt of the dead and its payment on his behalf, even if that obligation is a test in the right of The person who is responsible and the Prophet's permission for Hajj and fasting on behalf of the deceased, even if the obligation is a test for him, and the prostration of forgetfulness is dropped from the follower due to the validity of the imam's prayer and its absence of forgetfulness and the recitation of Al-Fatihah by the imam bearing it, so he bears the follower's forgetfulness and recitation and his covering for the imam's recitation and his covering is the recitation of those behind him and a covering for him. Is doing good to the person who is responsible by dedicating the reward to him anything other than following the example of the Lord Almighty's goodness, and God loves the doers of good?

And the creation is the dependents of Allah, so the most beloved of them to Him is the one who is most beneficial to His dependents. And since He, glory be to Him, loves the one who benefits His dependents with a drink of water, a taste of milk, or a piece of bread, then how about the one who benefits them in their state of weakness, poverty, the interruption of their work, and their need for something to be given to them when they are most in need? So the most beloved of the creation to Allah is the one who benefits his dependents in this state. For this reason, there is a report from some of the Salaf that whoever says seventy times every day, "O Lord, forgive me and my parents and the Muslim men and women, and the believing men and women," will receive a reward equal to the number of every Muslim man and woman, and every believing man and woman. Do not think this is unlikely, for if he asks forgiveness for his brothers, then he has done them good, and God does not waste the reward of those who do good.

Chapter: As for your saying that if someone else's work had benefited him, his repentance and conversion to Islam would have benefited him.

This doubt is raised in two forms.

A picture of a necessary connection in which the necessity is claimed between the two matters, then the negation of the necessary is shown, so its consequence is negated. Its picture is like this: if the knowledge of others about him would benefit him, then his Islam and repentance from it would benefit him, but that does not benefit him, so the work of others will not benefit him.

The second scenario is that if it is said that one does not benefit from the conversion of another to Islam and his repentance from it, then one does not benefit from his prayer, fasting, and reading from him.

It is known that this connection and association is absolutely false.

Firstly, it is an analogy that contradicts what the texts have clearly stated and what the nation has agreed upon.

And as for the second, it is because he combined what God distinguished between, for God, glory be to Him, distinguished between a person's Islam on behalf of someone else and his charity, Hajj, and manumission on his behalf. So the equal analogy between them is of the same type as the analogy of those who compared a dead animal to a slaughtered animal and usury to a sale.

Thirdly, Allah, the Most High, made Islam a means for Muslims to benefit one another in life and after death. If he does not come with a means to benefit from the work of the Muslims, he will not attain that benefit, as the Prophet said to Amr: "If your father had acknowledged monotheism and you had been silent or given charity on his behalf, that would have benefited him." This is just as Allah, the Most High, made Islam a means for the servant to benefit from the good he did. If he misses this means, his good work will not benefit him and will not be accepted. From Him, just as He made sincerity and following a cause for the acceptance of deeds, so if they are lost, the deeds will not be accepted. And just as He made ablution and the rest of the conditions of prayer a cause for its validity, so if they are lost, the validity is lost. And this is the case with all other causes with their legal, rational, and sensory effects. So whoever differs between two states, the existence of the cause and its absence, then he is invalid.

Similar to this obsession is saying that if intercession were accepted for sinners, it would be accepted for polytheists, and if the people of major sins among the monotheists were to leave the Fire, the infidels would be left from it, and similar to that are from the analogies that are from the impurities of Ma'ad, its owners and the vomit of their mouths.

In short, it is better for the people of knowledge to refrain from being preoccupied with repelling these delusions, were it not for the fact that they have blackened the records of deeds and the records that are among people.

Chapter: As for your saying that acts of worship are of two types, one type involves representation, so the reward for its dedication reaches

To the dead

And a type that you do not enter, so its reward does not reach you.

This is the same doctrine and claim, so how do you use it as evidence and where did you get this difference? Which book, which Sunnah, or which consideration indicated it so that it must be resorted to?

The Prophet (peace and blessings of Allaah be upon him) prescribed fasting on behalf of the deceased, although fasting cannot be performed by proxy. He prescribed for the nation that some of them may act on behalf of others in performing the communal obligation. If one person does it, he acts on behalf of the rest and the sin is dropped from them. He prescribed for the guardian of a child who is not sane to act on his behalf in ihram and performing the rituals, and he ruled that he would receive the reward for the action of his proxy.

Abu Hanifa, may God have mercy on him, said that it is forbidden to be a companion for someone who has fainted. They made the ihram of his companions equivalent to his ihram. The Lawgiver made the Islam of the parents equivalent to the Islam of their children. Likewise, the Islam of the captive and the owner according to the explicit statement. You have seen how this perfect law has counted the acts of righteousness from the one who does them to others. How is it appropriate for it to restrict the servant from benefiting his parents, relatives, and Muslim brothers at the times of their greatest need? With something of the good upon him, the Lawgiver in the reward of his work is to spend from it what he wants to whomever he wants from the Muslims. And that which conveyed the reward of Hajj, charity, and manumission is the same as that which conveys the reward of fasting, prayer, reading, and seclusion, and it is the

Islam of the Mahdi, the donation of the Mahdi, his goodness, and the lack of restriction from the Lawgiver upon him in goodness, rather He urged him to goodness in every way. And the visions of the believers have agreed and the news of the dead has been transmitted to them in the greatest frequency with regard to the arrival of What they guide to them of reading, prayer, charity, Hajj, and other things. If we were to mention what was narrated to us by the people of our time and what we have been informed of from those before us of that, it would be very long. The Prophet said, "I see that your dreams have agreed that it is in the last ten days." So I consider the agreement of the dreams of the believers. This is like the agreement of their narration of what they saw. They do not lie in their narration or in their dreams if they agree.

Chapter: As for the refutation of the hadith of the Messenger of God, which is his saying: Whoever dies while he has fasted,

His guardian fasted on his behalf in the ways you mentioned. We support the hadith of the Messenger of Allah and show its agreement with the authentic hadith in those ways. As for falsehood, its invalidity is sufficient for us from its opposition to the authentic, clear hadith, whose channel is not to be criticized and there is no way to confront it except by hearing, obedience, submission and acceptance. We have no choice after it, rather the choice and all the choice is in submitting to it and saying it, even if it is contradicted by everyone from the east to the west.

As for your saying that we reject it with the saying of Malik in his Muwatta' that no one should fast on behalf of another, your opponents say: Rather, we reject this saying of Malik with the saying of the Prophet. So which of the two groups is more deserving of the truth and has a better refutation?

As for his statement, "It is a matter agreed upon by us and there is no disagreement about it," Malik, may God have mercy on him, did not narrate the consensus of the nation from the east and west of the earth. Rather, he narrated the statement of the people of Medina regarding what he had heard, and no disagreement had reached him among them. His, may God have mercy on him, not being aware of the disagreement about that does not invalidate the hadith of the Messenger of God. Rather, if all the people of Medina had agreed upon it, then accepting the hadith of the infallible one would have been more appropriate than accepting the statement of the people of Medina, whose statement did not guarantee us infallibility, but not the statement of the nation. God and His Messenger did not make... Their statements are an argument that must be referred to in the event of a dispute.

Rather, God Almighty said: {But if you dispute over anything, refer it to God and the Messenger, if you should believe in God and the Last Day. That is better and more suitable for final outcome.}

And if Malik and the people of Medina had said that no one should fast on behalf of another, then Al-Hakam bin Utaybah and Salamah bin Kuhail narrated on the authority of Saeed bin Jubayr on the authority of Ibn Abbas that he issued a fatwa regarding making up Ramadan by feeding on his behalf and regarding vows by fasting on his behalf.

This is the doctrine of Imam Ahmad and many of the people of hadith and the statement of Abu Ubaid. Abu Thawr said that a vow and other fasts may be fasted on his behalf. Al-Hasan bin Salih said about a vow that his guardian may fast on his behalf.

Chapter: As for your saying that Ibn Abbas is the narrator of the hadith about fasting on behalf of the dead, and he said:

No one should fast on behalf of another. The most that can be said about this is that the Companion issued a fatwa that contradicted what he narrated. This does not detract from his narration, for his narration is infallible, but his fatwa is not infallible. It is possible that he forgot the hadith, or misinterpreted it, or believed that it contradicted something that was more likely in his opinion, or for other reasons. However, the fatwa of Ibn Abbas does not contradict the hadith, for he issued a fatwa in Ramadan that no one should fast on behalf of another, and he issued a fatwa in the case of a vow that one should fast on his behalf. This does not contradict his narration, rather the hadith is interpreted as referring to a vow.

Then the hadith of whoever dies and he owes fasting, his guardian should fast on his behalf is confirmed from the narration of Aisha, may God be pleased with her. So suppose that Ibn Abbas disagreed with him, so what? The disagreement of Ibn Abbas does not detract from the narration of the Mother of the Believers. Rather, rejecting the statement of Ibn Abbas with the narration of Aisha, may God be pleased with her, is more appropriate than rejecting her narration with his statement:

Also, Ibn Abbas, may God be pleased with them both, has been differed about in this regard, and there are two narrations from him, so it is not more appropriate to drop the hadith because of the narration that contradicts it from him than to drop it because of the other narration with the hadith.

Chapter: As for your saying that it is a hadith whose chain of transmission is disputed, this is a reckless statement whose statement is not acceptable.

The hadith is authentic, proven, and agreed upon as authentic. It was narrated by the two authors of Sahih al-Bukhari, and there is no disagreement about its chain of transmission.

Ibn al-Barr said: It has been proven from the Prophet that he said: Whoever dies while he has fasting to fast, his guardian should fast on his behalf. Imam Ahmad authenticated it and he went to it. Al-Shafi'i made the statement based on its authenticity, and he said: Something has been narrated from the Prophet regarding fasting on behalf of the deceased. If it is proven, then he should fast on his behalf, just as he performs Hajj on his behalf. It has been proven without a doubt, so this is the view of al-Shafi'i. This is also what more than one of the imams among his companions said. Al-Bayhaqi said after narrating this wording from al-Shafi'i: It has been proven that it is permissible. Judging on behalf of the deceased, as narrated by Saeed bin Jubair, Mujahid, Ata', and Ikrimah, on the authority of Ibn Abbas. In the narration of most of them, "If a woman asks," then it is more likely that it is not the story of Umm Saad. In the narration of some of them, "Fast on behalf of your mother." The explanation of that will come when answering his words, may God have mercy on him.

Your saying that it contradicts the text of the Qur'an, which is His statement, "And that man shall have nothing but what he strives for," is a bad wording and a grave error in meaning. Allah has protected His Messenger from his Sunnah contradicting the texts of the Qur'an, rather it supports and confirms them. By Allah, what fanaticism and the support of imitation do. We have already discussed the verse sufficiently, and we have shown that there is no contradiction between it and the Sunnah of the Messenger of Allah in any way. Rather, the contradiction is thought to be due to a misunderstanding, and this is a disastrous and reprehensible method, which is rejecting the established Sunnahs with what is understood from The apparent meaning of the Qur'an and knowledge is that all knowledge is the application of the Sunnah to the Qur'an, for it is derived from it and taken from the one who brought it, and it is an explanation of it, not that it contradicts it.

Your saying that it contradicts what was narrated by al-Nasa'i from the Prophet, peace and blessings be upon him, who said: "No one should pray on behalf of anyone else, and no one should fast on behalf of anyone else, but a mudd of wheat should be fed on his behalf every day." This is a grave mistake, because al-Nasa'i narrated it as follows: Muhammad ibn Abd al-A'la informed us, Yazid ibn Zurai' informed us, Hajjaj al-Ahwal informed us, Ayyub ibn Musa informed us,

from Ata' ibn Abi Rabah, from Ibn Abbas, may God be pleased with them both, who said: "No one should pray on behalf of anyone else, and no one should fast on behalf of anyone else, but a mudd of wheat should be fed on his behalf every day." This is how he narrated the statement of Ibn Abbas, not the statement of the Messenger of Allah. So how can he oppose the statement of the Messenger of Allah with the statement of Ibn Abbas, then present it over it, while the disagreement has been proven from Ibn Abbas, may Allah be pleased with them both, and the Messenger of Allah never said these words. How could he say it when it has been proven from him in the two Sahihs that he said, "Whoever dies while he owes a fast, his guardian should fast on his behalf." How could he say it when he said in the hadith of Buraydah, which Muslim narrated in his Sahih, that a woman said to him, "My mother died while she owed a fast." Fasting for a month, he said, fast for your mother

As for your saying that it contradicts the hadith of Ibn Umar, may God be pleased with them both, "Whoever dies while he owes the fast of Ramadan, he should feed others on his behalf," then this is a false hadith attributed to the Messenger of God.

Al-Bayhaqi said: The hadith of Muhammad ibn Abd al-Rahman ibn Abi Laila, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, on the authority of the Prophet, "Whoever dies while he owes the fasts of Ramadan, he should feed others on his behalf." It is not authentic. Muhammad ibn Abd al-Rahman is often mistaken. Rather, it was narrated by the companions of Nafi', on his authority, on the authority of Ibn Umar, may God be pleased with them both, on the authority of his statement.

As for your saying that it is clearly contradicted by analogy with prayer, Islam, and repentance, no one does it on behalf of anyone else.

By Allah, it is a clear and false analogy to reject the authentic and explicit Sunnah of the Messenger of Allah and its testimony to its invalidity. We have already explained the difference between accepting Islam from a disbeliever after his death and a Muslim benefiting from what his Muslim brother gives him as a reward for fasting, charity, or prayer. By Allah, the difference between them is clearer than to be hidden. Is there any analogy more corrupt than the analogy of a Muslim benefiting from what his Muslim brother gives him as a reward for his work on accepting Islam from a disbeliever after his death? His death or the acceptance of the criminal's repentance after his death.

Chapter: As for the words of Al-Shafi'i, may God have mercy on him, regarding the error of the narrator of the hadith of Ibn Abbas, may God be pleased with him,

Allah's Messenger (may Allah's peace and blessings be upon him) said: "The vow of Umm Sa'd was to fast. The most supportive of people for it, Al-Bayhaqi, answered about it. We will mention his words in his own words. He said in the Book of Knowledge after he narrated his words: It has been proven that it is permissible to make up for a dead person's fast, according to the narration of Sa'id ibn Jubayr, Mujahid, Ata', and Ikrimah, according to the narration of most of them. It is likely that it is not the story of Umm Sa'd. In the narration of some of them: Fast on behalf of your mother. He said: And the narration of Abdullah ibn Ata' testifies to its authenticity." Al-Madani said: Abdullah bin Buraidah Al-Aslami told me on the authority of his father who said: I was with the Prophet when a woman came to him and said: O Messenger of Allah, I gave my mother a slave girl as charity, but she died and the slave girl remained. He said: Your reward is due and she has returned to you as part of the inheritance. She said: She died and she had to fast for a month. He said: Fast on behalf of your mother. She said: She died and did not perform Hajj. He said: Then perform Hajj on behalf of your mother. Narrated by Muslim in his Sahih through various chains of narration on the authority of Abdullah bin Ata'. End quote.

I said: Abu Bakr bin Abi Shaybah narrated: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: A man came to the Prophet and said: O Messenger of God, my mother died and she owed a month's fast. Should I pay it off on her behalf? The Prophet said: If she had a debt, would I have paid it off on her behalf? He said: Yes. He said: Then the debt of God is more deserving of being paid off.

Abu Khaithamah narrated it: Muawiyah bin Amr told us: Zaidah told us, on the authority of Al-A'mash, and he mentioned it.

Al-Nasa'i narrated it on the authority of Qutaybah bin Saeed, who said: Abthar told us on the authority of Al-A'mash, and he mentioned it.

This is not the hadith of Umm Sa'd in terms of chain of transmission and text, for the story of Umm Sa'd was narrated by Malik on the authority of al-Zuhri on the authority of 'Ubayd Allah ibn 'Abdullah ibn 'Utbah on the authority of Ibn 'Abbas, may God be pleased with them both, that Sa'd ibn 'Ubadah asked the Messenger of God for a fatwa and said: My mother died and she had made a vow, so the Prophet said: Fulfill it on her behalf.

This is how they narrated it in the two Sahihs.

Suppose that this is what is preserved in this hadith, that it is an absolute vow that was not named, so would this be in the hadith of Al-A'mash from Muslim Al-Batin from Saeed bin Jubair, that the Prophet did not ask Saad about the vow, whether it was prayer, charity, or fasting, even though the one who makes the vow may vow this, and this indicates that there is no difference between making up a vow of fasting and prayer, otherwise he would have said to him what the vow is, because if the vow is divided into two parts, a vow that is acceptable to make up for the deceased and a vow that is not acceptable, then it is not from the questioning.

Chapter: We mention the sayings of the scholars regarding fasting for the dead, lest it be thought that...

There is a consensus on the issue, but it is different.

Abdullah bin Abbas, may God be pleased with them both, said: Fasting on his behalf in the case of a vow is done, and food is given on his behalf to make up for Ramadan. This is the doctrine of Imam Ahmad.

Abu Thaur said: A vow or an obligation may be fasted on his behalf. Dawud bin Ali and his companions also said: A vow or an obligation may be fasted on his behalf.

Al-Awza'i said: His guardian should give charity instead of fasting. If he cannot find anything, he should fast on his behalf. This is the opinion of Sufyan al-Thawri in one of the two narrations from him.

Abu Ubaid Al-Qasim bin Salam said: A vow is fasted on his behalf and food is given on his behalf during the obligatory fast.

Al-Hasan said: If he owes a month of fasting and thirty men fast one day on his behalf, it is permissible.

Chapter: As for your saying that he receives the reward of spending on Hajj, but not the rituals.

It is a bare claim without proof, and the Sunnah rejects it. The Prophet said, "Perform Hajj on behalf of your father," and he said to the woman, "Perform Hajj on behalf of your mother." So he informed that Hajj itself is on behalf of the deceased, and he did not say that the spending is what is due on his behalf.

And likewise he said to the one who heard him chanting on behalf of Shubramah: Perform Hajj on your own behalf, then perform Hajj on behalf of Shubramah.

When the woman asked him about the child who was with her, she said, "Is there a Hajj for him?" He said, "Yes." He did not say that he only has the reward of spending, but rather he informed that he has a Hajj, even though he did not do anything, but his guardian represents him in performing the rituals.

Then the representative of the deceased may not spend anything on his Hajj other than the expenses of his stay, so what makes the expenses of the reward of his stay for the one on whose behalf the Hajj is performed, and he did not spend it on the Hajj, but rather that is his expenses whether he stays or travels? This statement is rejected by the Sunnah and analogy, and God knows best.

Chapter: If it is said: Do you stipulate that the reward be received by him verbally, or is it sufficient?

Upon arrival, the worker merely intends to give it to someone else.

It was said that the Sunnah did not stipulate verbally stating the dedication in a single hadith, but rather it stated the action on behalf of someone else, such as fasting, Hajj, and charity, and it did not say to the one who did that, "Say, 'O Allah, this is on behalf of so-and-so, son of so-and-so.'" And Allah, the Most High, knows the intention of the servant and his purpose in his action. If he mentions it, it is permissible, and if he leaves it out and is satisfied with the intention and purpose, it will reach him, and he does not need to say, "O Allah, I am fasting tomorrow on behalf of so-and-so, son of so-and-so." For this reason, and Allah knows best, whoever stipulated the intention of the action on behalf of someone else before it stipulated it so that it would be Intentionally on behalf of the dead

But if he did it for himself and then intended to give his reward to someone else, he did not become someone else simply by his intention, just as if he intended to give a gift, free a slave, or give charity, this did not happen simply by his

intention.

What clarifies this is that if he built a place with the intention of making it a mosque, a school, a waterwheel, or something similar, it became a waqf by his action with the intention, and he did not need to utter it.

Likewise, if a poor person gives money with the intention of paying zakat, then zakat is not due from him, even if he does not utter it.

Likewise, if he pays a debt on behalf of someone else, whether he is alive or dead, it is dropped from his responsibility, even if he did not say this on behalf of so-and-so.

If it is said: Is it necessary for him to make the dedication conditional on saying: O God, if you have accepted this work and made me steadfast in it, then make its reward for so-and-so, or not?

It was said that this is not necessarily stated verbally or intentionally, rather there is no benefit in this condition, because God, glory be to Him, only does this whether He stipulates it or not. If He, glory be to Him, had done something other than this without the condition, then there would have been a benefit in the condition.

As for his saying, "O God, if you have made me steadfast in this, then make its reward for so-and-so," it is based on the fact that the reward is given to the doer and then transferred from him to the one to whom he gave it. This is not the case. Rather, if he intended at the time of the action It is on the authority of so-and-so that the reward falls first on the one for whom the work is done, just as if he freed his slave on behalf of someone else. We do not say that the loyalty falls on the one who freed him and then is transferred from him to the one for whom the work is done. This is how it is, and success is from God.

If it is said: What is better that it be given to the deceased? It is said: What is better is that which is more beneficial to him in his soul, so freeing a slave on his behalf and giving charity is better than fasting on his behalf. The best charity is that which meets the need of the one to whom charity is given and is continuous and ongoing. From this is the saying of the Prophet: The best charity is giving water to drink. This is in a place where water is scarce and thirst is plentiful. Otherwise, giving water to drink on rivers and canals is not better than feeding food when in need. Likewise, supplication and seeking forgiveness for him if he is... Sincerely, sincerely and humbly from the supplicant, it is better in its place than charity on his behalf, such as praying over the funeral or

standing to supplicate at his grave.

In short, the best gifts to a dead person are freeing a slave, giving charity, asking forgiveness for him, praying for him, and performing Hajj on his behalf.

As for reading the Qur'an and dedicating it to him voluntarily without payment, this reaches him just as the reward for fasting and Hajj reaches him.

If it is said, then this was not known among the Salaf and it is not possible to transmit it from any one of them despite their intense eagerness for goodness, nor did the Prophet guide them, although he guided them to supplication, seeking forgiveness, charity, Hajj, and fasting. If the reward for reading had reached them, he would have guided them to it and they would have done it.

The answer is that if the subject of this question acknowledges the arrival of the reward for Hajj, fasting, supplication, and seeking forgiveness,

It was said to him: What is this characteristic that prevented the reward of the Qur'an from reaching him and required the reward of the Qur'an to reach him and required the reward of these deeds to reach him? Is this anything but differentiation between similar things? If he does not acknowledge the arrival of those things to the dead, then he is refuted by the Book, the Sunnah, consensus, and the principles of the Shari'ah.

As for the reason why this appears among the Salaf, it is that they did not have endowments for those who would read and give gifts to the dead, nor did they know that at all, nor did they go to the grave to read there as people do today, nor did any of them have any of the people who were present testify that the reward for this reading was for so-and-so the dead person, nor was there any reward for this charity and fasting.

Then it is said to this speaker: If you were asked to transmit from one of the predecessors that he said: O God, the reward of this fasting is for so-and-so, you would be unable to do so. For the people were most eager to conceal their righteous deeds, so they would not bear witness to God that their reward would reach their dead.

If it is said that the Messenger of God guided them to fasting, charity, and Hajj, but not to recitation.

It was said that he started with that, rather than that came out of him as an answer to them. So this one asked him about performing Hajj on behalf of his deceased, so he gave him permission. And this one asked him about fasting on his behalf, so he gave him permission. And this one asked him about charity, so he gave him permission, and he did not prevent them from anything other than that.

What is the difference between receiving the reward for fasting, which is merely intention and abstaining from food, and receiving the reward for reading and remembrance?

And the one who says that none of the Salaf did that is saying something that he has no knowledge of. So this is testimony to the negation of what he did not do. How does he know that the Salaf did that and did not have those who were present testify to it? Rather, it is sufficient that the Knower of the Unseen knows their intentions and purposes, especially since uttering the intention of dedication is not a condition, as mentioned above.

The secret of the issue is that the reward belongs to the worker, so if he donates it and gives it to his Muslim brother, Allah will deliver it to him. So what is it about this that makes the reward of reciting the Qur'an special and prevents the servant from delivering it to his brother? This is the work of all people, even the deniers in all eras and countries, without any denunciation from the scholars.

If it is said, "What do you say about dedicating to the Messenger of Allah?" It is said that some of the later jurists recommended it and some of them did not recommend it and saw it as an innovation, because the Companions did not do it and that the Prophet has the reward of everyone who did good from his nation without anything being diminished from the reward of the doer, because he is the one who guided his nation to all good and directed them and called them to it. And whoever calls to guidance has a reward like the reward of those who follow him without anything being diminished from their reward. And every guidance and knowledge his nation attained through him, so he has a reward like that of those who followed him, whether they guided him to it or not. And Allah knows best.

Question seventeen

Is the soul ancient or newly created?

And if it was created and it is from the command of God, then how can the command of God be created and it is from the command of God, and He, glory be to Him, informed us that He breathed into Adam from His spirit? So does this addition to Him indicate that it is ancient or not? And what is the truth of this addition? He informed us about Adam that He created him with His hand and breathed into him from His spirit, so He added the hand and the spirit to him with one addition.

This is an issue in which a scholar has erred and groups of the children of Adam have gone astray. Allah has guided those who follow His Messenger to the clear truth and the evident right path. The Messengers, may Allah's prayers and peace be upon them, have agreed that it is newly created, manufactured, nurtured and managed. This is known by necessity from the religion of the Messengers, may Allah's prayers and peace be upon them, just as it is known by necessity from their religion that the world is newly created, that the resurrection of bodies will occur, that Allah alone is the Creator, and everything other than Him is created for Him. The era of the Companions, the Followers, and those who followed them, who are the generations, has come to an end. The virtue is based on that without any difference between them in its occurrence and that it is created until it emerged as a genius from those whose understanding was limited in the Book and the Sunnah, so he claimed that it is ancient and not created, and he argued that it is from the command of God and His command is not created, and that God the Most High attributed it to Him just as He attributed to Him His knowledge, His Book, His power, His hearing, His sight, and His hand. Others hesitated and said, "We do not say it is created or not created."

And the preserver of Isfahan, Abu Abdullah bin Mandah, was asked about that, so he said: As for what follows, a questioner asked me about the soul that God, the Most High, made the basis of the soul and bodies of creation, and he mentioned that some people spoke about the soul and claimed that it was not created, and some of them singled out the spirits of holiness from it and that they are from the essence of God. He said: And I mention the differences in the sayings of their predecessors and I clarify what contradicts their sayings from the Book and the trace and the sayings of the Companions and the Followers and the people of knowledge, and I mention after that the aspects of the soul from the Book and the trace and I clarify the error of the theologian in The soul without knowledge, and that their words agree with the words of Jahm and his companions. So we say, and God is the Grantor of success, that people differed in knowing the souls

and their place in the soul.

Some of them said that all souls are created, and this is the doctrine of the people of the group and the trace. They argued with the saying of the Prophet: Souls are conscripted soldiers, so those of them that are familiar with each other will come together, and those of them that are not familiar with each other will differ. And conscripted soldiers are only created.

Some of them said that the souls are from the command of God. God has hidden their reality and knowledge from creation. They argued with the words of God Almighty: "Say: The soul is from the command of my Lord."

Some of them said that the souls are a light from the lights of God Almighty and a life from His life. They argued with the saying of the Prophet that God created His creation in darkness and cast upon them from His light. Then he mentioned the disagreement about the souls: do they die or not? Are they tormented with the bodies in the intermediate realm and in their final abode after death? Is it the soul or something else?

Muhammad bin Nasr al-Marwazi said in his book: A group of heretics and a group of Rafidis interpreted about the spirit of Adam what the Christians interpreted about the spirit of Jesus and what some people interpreted that the spirit separated from the essence of God and became in the believer, so a group of Christians worshipped Jesus and Mary together, because Jesus, according to them, is a spirit from God that became in Mary, so he is not created according to them.

A group of heretics and a group of Rafidis said that the soul of Adam is like that, that it is not created. They interpreted the words of God Almighty: {And I breathed into him of My spirit} and His words: {Then He proportioned him and breathed into him of His spirit}. They claimed that the soul of Adam is not created, as was interpreted by those who said that the light from the Lord is not created. They said: Then they became after Adam in the successor after him, then it is in every prophet and successor until it became in Ali, then in al-Hasan and al-Husayn, then in every successor and imam in which the imam knows everything and does not need to learn from anyone.

There is no disagreement among Muslims that the souls in Adam and his children, Jesus and all of the children of Adam, are all created by God. He created them, brought them into being, formed them and invented them. Then He attributed them to Himself just as He attributed the rest of His creation to Himself. God Almighty said: "And He has subjected to you whatever is in the

heavens and whatever is on the earth - all from Him."

Sheikh Al-Islam Ibn Taymiyyah said: The soul of man is created and innovative by the agreement of the predecessors of the nation, its imams, and all the people of the Sunnah. He narrated the consensus of the scholars that it is created, except for one of the imams of the Muslims, such as Muhammad Ibn Nasr Al-Marwazi, the famous imam who is the most knowledgeable of the people of his time in consensus and without disagreement. Likewise, Abu Muhammad Ibn Qutaybah said in the book of Al-Lafz when he spoke about the soul, he said: The soul is the souls. He said: And the people agreed that God Almighty is the splitter of the seed and the creator. The breath, i.e. the Creator of the soul. Abu Ishaq Ibn Shaqla said in his answer to this question: I asked, may God have mercy on you, about the soul, is it created or not created? He said: This is something about which there is no doubt from those who are right, that the soul is one of the created things. Groups of the greatest scholars and sheikhs have spoken about this issue and responded to those who claim that it is not created. Al-Hafiz Abu Abdullah Ibn Mandah wrote a large book about this, and before him Imam Muhammad Ibn Nasr Al-Marwazi and others. And Sheikh Abu Saeed Al-Kharraz, Abu Yaqub Al-Nahr Juri, and Judge Abu Ya'la. The great imams have stated this explicitly and their denunciation of those who say this about the spirit of Jesus, son of Mary, has become intense. So how about the spirit of Other than that, as Imam Ahmad mentioned in what he wrote in his session in response to the heretics and the Jahmiyyah. Then the Jahmi claimed something and said: I find a verse in the Book of Allah that indicates that the Qur'an is created. Allah the Most High said: {The Messiah, Jesus, the son of Mary, was only a messenger of Allah and His word which He bestowed on Mary and a spirit from Him.} And Jesus is created. We said to him: Allah the Most High prevented you from understanding the Qur'an. Words apply to Jesus that do not apply to the Qur'an, because we call him a newborn and a child. And a boy and a young boy who eats and drinks and is addressed with commands and prohibitions, and the address, promise and threat are directed at him. Then he is from the descendants of Noah and from the descendants of Abraham, so it is not permissible for us to say about the Qur'an what we say about Jesus. Have you heard God say in the Qur'an what He said about Jesus? But the meaning in His Most High's saying: "Indeed, the Messiah, Jesus, son of Mary, is the Messenger of God and His Word which He cast into Mary and a spirit from Him." So the word that He cast into Mary when He said to him: Be, and Jesus was with Be, but Jesus is not Be, but Be was with Be, so Be is a statement from God, and Be is not created. The Christians and the Jahmites lied about God in the matter of Jesus, and that is because the Jahmites said the spirit of this rag is from this reward. We said that Jesus was with the word, and Jesus is not the word, but the word is the word of God Almighty, Be, and His saying {and a spirit from Him} means from His command the spirit was in him,

like His saying, Almighty and Exalted, And He has subjected to you whatever is in the heavens and whatever is on the earth. All of them are from Him, He says from His command, and the interpretation of the Spirit of God is that its meaning is with the word of God, He created it, just as it is said, the servant of God, the heaven of God, and the earth of God. He has stated that the spirit of Christ is created, so how about the rest of the spirits? God has added to Him the spirit that He sent to Mary, and he is His servant and messenger, and He did not indicate that it is ancient and not created, so He, the Most High, said: {So We sent to her Our Spirit, and he appeared to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God."} He said, "I am only the messenger of your Lord to give you {A pure boy} This spirit is the spirit of God and he is His servant and messenger.

And we will mention, God willing, the types of what is attributed to God, and how what is attributed can be an eternal attribute of His, and how it can be created, and what is the rule for that.

Chapter: And what indicates its creation are aspects. The first aspect is the statement of God Almighty:

{Allah is the Creator of all things} This expression is general and does not specify anything in any way, nor does it include His attributes, for they are included in what is named by His name. So Allah, glory be to Him, is the God described with attributes of perfection. So His knowledge, power, life, will, hearing, sight, and all of His attributes are included in what is named by His name, and are not included in created things, just as His essence is not included in them. So He, glory be to Him, and His attributes are the Creator, and everything other than Him is created.

It is known with certainty that the soul is not God nor one of His attributes, but rather it is one of His creations, so the creation that occurs upon it is like its occurrence upon the angels, the jinn, and mankind.

The second aspect is the Almighty's saying to Zachariah, "And I created you before, and you were nothing." This address is to his soul and body, not to his body alone, because the body alone does not understand, is not addressed, and does not reason. Rather, what understands, reasons, and is addressed is the soul.

The third aspect is the Almighty's saying: "And God created you and what you do."

The fourth aspect is the Most High's saying: {And We have certainly created you, then We formed you, then We said to the angels, "Prostrate to Adam."} This information only includes our souls and our bodies, as the majority say. As for it being true for the souls before the creation of the bodies, as is said by those who claim that, and in the estimation, it is explicit in the creation of the souls.

The fifth aspect: The texts indicating that He, glory be to Him, is our Lord and the Lord of our forefathers and the Lord of everything. This Lordship includes our souls and bodies. Souls are His servants and possessors, just as bodies are. Everything that is servants and possessors is a creation.

The sixth aspect: The first surah in the Qur'an, which is Al-Fatihah, indicates that souls are created in several ways, one of which is the Most High's saying: {Praise be to God, Lord of the worlds}, and souls are part of the world, so He is their Lord.

The second is the Most High's saying: "You alone do we worship, and You alone do we ask for help." So the souls worship Him and seek His help. If they were not created, they would be worshipped and sought for help.

Third, she is in need of the guidance of her Creator and Lord, so she asks Him to guide her to His straight path.

Fourth: It is blessed and has been shown mercy, and has incurred wrath, and is lost and miserable. This is the case of the one who is raised and owned, not the case of the Eternal, the uncreated.

The seventh aspect: The texts indicating that man is a slave in his entirety, and that his slavery does not apply to his body without his soul. Rather, his slavery to the soul is the origin, and the slavery of the body is subordinate, just as it is subordinate to it in rulings. It is the soul that moves it and uses it, and it is subordinate to it in slavery.

The eighth aspect is the Most High's saying: "Has there not been over man a period of time when he was not a thing worth mentioning?" If his soul were eternal, man would have always been a thing worth mentioning, for he is only a man with his soul, not just with his body, as has been said.

O servant of the body, how much you suffer in serving it... For you are a human being in spirit, not in body.

The ninth aspect: The texts indicating that God, glory be to Him, was and there was nothing other than Him, as it was established in Sahih al-Bukhari from the hadith of Imran Husayn that the people of Yemen said, "O Messenger of God, we have come to you to learn about the religion and to ask you about the beginning of this matter." He said, "God was and there was nothing other than Him, and His Throne was over the water, and He wrote everything in the Remembrance." So there were no spirits or ancient souls with God whose existence was equal to His existence. God is far above that, far above it. Rather, He is the First and He alone, and no one else shares His primacy. Face to face

The tenth aspect: The texts indicating the creation of the angels, who are spirits that do not need bodies to support them, and they were created before the creation of man and his spirit. So if the angel who creates the spirit in the body of the son of Adam with his breath was created, then how can the spirit created by his breath be ancient? And these mistaken people think that the angel is sent to the fetus with an ancient, eternal spirit that he breathes into it, just as the messenger is sent with a garment to a man to dress him in it. This is misguidance and error. Rather, Allah, the Exalted, sends the angel to him, and he breathes. There is a breath in it that creates the soul by means of that breath, so the breath is the reason for the soul to come into existence and occur to him, just as intercourse and ejaculation were the reason for the formation of his body and food was the reason for his growth. So the substance of the soul is from the breath of the angel and the substance of the body is from the pouring of water into the womb. So this is a heavenly substance and this is an earthly substance. So among the people there is one in whom the heavenly substance prevails, so his soul becomes lofty and noble, befitting the angels, and among them there is one in whom the earthly substance prevails, so his soul becomes base, earthy and despised, befitting the lower spirits. So the angel is the father of... For his soul and dust, father to his body and flesh

The eleventh aspect is the hadith of Abu Hurairah, may God be pleased with him, which is in Sahih al-Bukhari and others, on the authority of the Prophet, peace and blessings be upon him: "Souls are like conscripted soldiers. Those that know each other will come together, and those that do not will differ."

Conscripted soldiers are created.” This hadith was narrated on the authority of the Prophet by Abu Hurairah, Aisha, the mother of the believers, Salman al-Farisi, Abdullah ibn Abbas, Abdullah ibn Mas’ud, Abdullah ibn Amr, Ali ibn Abi Talib, and Amr ibn Abasa, may God be pleased with them.

The twelfth aspect is that the soul is described as dying, taking, holding, and sending. This is the nature of the created, created, and nurtured being. God Almighty said: {God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought.} The souls here are definitely the spirits. In the two Sahihs, from the hadith of Abdullah bin Abi Qatada Al-Ansari, from his father, he said: We traveled with the Messenger of God in One night we were travelling and we said, “O Messenger of Allah, if you could stay with us.” He said, “I am afraid that you will sleep, so who will wake us up for prayer?” Bilal said, “I will, O Messenger of Allah.” So he stayed with the people and they lay down and Bilal leaned on his mount, but his eyes overcame him and he woke up.

The Messenger of Allah, may Allah bless him and grant him peace, when the sun rose, said: O Bilal, where is what you told us? He said: By He who sent you with the truth, I have never had a sleep like it. The Messenger of Allah, may Allah bless him and grant him peace, said: Allah takes your souls when He wills and returns them when He wills. This taken soul is the soul that Allah takes at the time of its death and in its sleep, which the Angel of Death takes, and it is the soul that the Messengers of Allah, may He be glorified, take, and it is the soul that the Angel sits at the head of its owner and takes it out of his body against his will and shrouds it in a shroud from Paradise or Hell and ascends with it to the heavens and prays. The angels will watch over her or curse her and she will be stopped before her Lord, and He will decide her matter. Then she will be returned to the earth and will enter between the dead and his shrouds, so he will be questioned, tested, punished and blessed. She is the one who is placed in the bellies of the green birds, eating and drinking from Paradise. She is the one who is exposed to the Fire morning and evening. She is the one who believes and disbelieves, obeys and disobeys. She is the one who commands evil and is the one who blames. She is the one who is reassured by her Lord, His command and His remembrance. She is the one who torments and enjoys and is happy and miserable, imprisons and sends, is healthy and sick, takes pleasure and suffers, fears and grieves. And that is nothing but signs. A created being, with innovative attributes, origin, inventor, and rulings, a nurtured, managed, and disposed of under the will of its Creator, Originator, and Maker. The Messenger of God, may God bless him and grant him peace, used to say when he went to sleep: “O God, You created my soul and You will take it. Its death and its life are Yours.”

If You keep it, have mercy on it, and if You release it, protect it as You protect Your righteous servants." And He, the Most High, is the Creator of souls as He is the Creator of bodies. God Almighty said: {No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being. Indeed, that, for God, is easy.} It was said: before We bring the disaster into being, and it was said: before We bring it into being. We heal the earth. It was said that it was before we heal the souls, and this is more appropriate because it is the closest thing mentioned to the pronoun. If it had been said that it goes back to the three, that is, before we heal the calamity, the earth, and the souls, it would have been more appropriate.

How can it be ancient and independent of a Creator who originated it, when the evidence of poverty, need, and necessity is the most just evidence that it is a created, nurtured, and manufactured entity, and that the existence of its essence, attributes, and actions is from its Lord and Creator. It has nothing of itself except nothingness. It does not possess for itself harm or benefit, nor death, nor life, nor resurrection. It cannot take from the good except what He gives it, nor is it protected from evil except what protects it, nor is it guided to anything good for its worldly life or the hereafter except by His guidance, nor is it reformed except by His success. For it and its correction, and it does not know except what He taught it, and it does not transgress what He inspired it with, for He is the One Who created it, proportioned it, and inspired it with its wickedness and its piety. So He, glory be to Him, informed that He is its Creator and Originator and the Creator of its actions of wickedness and piety, contrary to those who say that it is not created, and to those who say that even if it is created, He is not the Creator of its actions, rather it is the one who creates its actions, and these are two sayings of the people of misguidance and error.

It is known that if it were eternal and uncreated, it would be self-sufficient in its existence, attributes, and perfection. This is the most absurd of absurdities. Its need for Him, glory be to Him, in its existence, perfection, and goodness is a necessary consequence of its essence and is not explained by a cause. Rather, it is an intrinsic matter for it, just as the richness of its Lord, Creator, and Maker is a necessary consequence of His essence and is not explained by a cause. He, glory be to Him, is self-sufficient and it is self-sufficient in His essence. So no one shares with Him, glory be to Him, in His richness, just as no one shares with Him in His eternity, His Lordship, and His perfect kingdom. His sacred perfection is shared by the evidence of creation and occurrence of the souls as it is by His evidence of the bodies.

Allah the Most High said: {O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.} This address of need to Him is for souls and bodies, not for bodies alone. This complete wealth belongs to Allah alone, and no one else shares it with Him. Allah the Most High has guided His servants to the clearest proof of that in His saying: {Then why, when it reaches the throat and you are at that time looking on - and We are nearer to him than you, but you do not see - then why, if you are not to be held accountable, do you return it, if you should be truthful?} meaning why, if you are not owned and subjugated And you are nurtured and rewarded for your deeds. You return the souls to the bodies when they reach this place. Or do you not know that it is a city owned, nurtured, held accountable and rewarded for its deeds?

Everything mentioned in this answer about the rulings of the soul, its status, and its resting place after death is evidence that it is created, nurtured, and managed, and is not eternal.

This matter is clearer than to be presented with evidence for it. Were it not for the misguidance of the Sufis and the people of innovations and those who have limited understanding of the Book of Allah and the Sunnah of His Messenger, and who have come from poor understanding and not from the text, they would have spoken about themselves and their souls in a way that indicates that they are the most ignorant of people about it. How can someone who has the slightest bit of intelligence deny something that his soul, attributes, actions, limbs, and organs bear witness to? Rather, the heavens, the earth, and creation bear witness to it. For Allah, glory be to Him, in everything other than Him, there is a sign, rather signs, that indicate that He is a created being who is subject to His care and that He is its Creator, Lord, Maker, and King. Even if he denies that, then with him is... Witness it

Chapter: As for what this group used as evidence, as for what they brought of following...

The ambiguous verses of the Qur'an and deviation from the clear verses are the nature of every misguidance and innovation.

The decisive verses of the Qur'an from beginning to end indicate that God Almighty is the Creator and Originator of souls.

As for the Most High's saying, "Say, 'The spirit is from the command of my Lord,'" it is known with certainty that what is meant here is not the command or request, which is one of the types of speech. So what is meant is that the spirit is His speech that He commands. Rather, what is meant is Here, by the command, the one who is commanded, and it is a custom used in the language of the Arabs, and there are many of them in the Qur'an, such as the Most High's saying , {The command of Allah has come} meaning the command of the one who decreed and decided it, and He said to it, "Be," and it was. And likewise His Most High's saying , {But their gods which they invoked besides Allah did not avail them at all when the command of your Lord came} meaning the command that He commanded of their destruction. And likewise His Most High's saying, {And the command of the Hour is not but as the blink of an eye}. And likewise, creation is used. In the sense of the created, as in the Most High's saying to Paradise, "You are my mercy." So there is nothing in His Most High's saying, "Say, 'The spirit is from the command of my Lord,'" that indicates that it is ancient and not created in any way. Some of the early Muslims said in its interpretation that it occurred by the command of God in the bodies of creation and by His power it settled.

This is based on the fact that what is meant by the spirit in the verse is the spirit of man, and there is a difference of opinion about this between the predecessors and successors. Most of the predecessors, indeed all of them, are of the opinion that the spirit that is being asked about in the verse is not the spirits of the sons of Adam, but rather it is the spirit that God informed us about in His Book, that it will stand on the Day of Resurrection with the angels and it is a great angel. It has been established in the Sahih from the hadith of Al-A'mash on the authority of Ibrahim on the authority of Alqamah on the authority of Abdullah, who said: While I was walking with the Messenger of God in the lava field of Madinah, he was... He was leaning on a palm branch. We passed by a group of Jews. Some of them said to each other, "Ask him about the spirit." Some of them said, "Do not ask him, perhaps he will tell you something about it that you dislike." Some of them said, "We will ask him." A man stood up and said, "O Abu al-Qasim, what is the spirit?" The Messenger of Allah remained silent. I knew that he was receiving revelation, so I stood up.

When he revealed himself to him, he said, "They ask you about the spirit. Say, 'The spirit is from the affair of my Lord.' And you have not been given of knowledge except a little."

It is known that they only asked him about a matter that is only known through revelation, and that is the spirit that is with God, which people do not know.

As for the souls of the children of Adam, they are not from the unseen, and groups of people from the people of religions and others have spoken about them, so the answer to them was not from the signs of prophethood.

If it is said, Abu al-Shaykh said: Al-Husayn ibn Muhammad ibn Ibrahim told us, Ibrahim ibn al-Hakam told us, on the authority of his father, on the authority of al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, who said: The Quraysh sent Uqbah ibn Abi Mu'ayt and Abdullah ibn Abi Umayyah ibn al-Mughira to the Jews of Medina to ask them about the Prophet. They said to them: A man has emerged among us who claims that he is a Prophet, but he is not of our religion nor of your religion. They said: Who will follow him? They said: Our lowest, the weak, the slaves, and those in whom there is no good. As for... The nobles of his people did not follow him, so they said, "The time has come for a prophet to emerge, and he will be as you describe about this man's affair. So go to him and ask him about three things that we command you to do. If he tells you about them, then he is a truthful prophet, and if he does not tell you about them, then he is a liar. Ask him about the spirit that God Almighty breathed into Adam. If he tells you that it is from God, then say, 'How can God punish in the Fire something that is From him, so Gabriel asked about it, so God Almighty revealed: {And they ask you about the spirit. Say, "The spirit is from the command of my Lord."} He says that it is a creation of God's creation, it is not from God, God. Then he mentioned the rest of the hadith.

It was said that such a chain of transmission cannot be used as evidence, because it is from the interpretation of al-Suddi on the authority of Abu Malik, and it contains strange things. The context of this story in the question in the Sahihs and Musnads all contradicts the context of al-Suddi. It was narrated by al-A'mash and al-Mughirah ibn Muqsim on the authority of Ibrahim on the authority of Alqamah on the authority of Abdullah, who said: The Prophet passed by a group of Jews and I was walking with them, so they asked him about the soul. He said: He remained silent, so I thought that he was being inspired, so {And they ask you about the soul} was revealed , meaning the Jews. Say: The soul is from The command of my Lord, and they have been given only a little knowledge.

And likewise it is in the reading of Abdullah, so they said: Likewise we find something similar in the Torah, that the spirit is from the command of God Almighty. It was narrated by Jarir bin Abdul Hamid and others on the authority of Al-Mughirah.

Yahya bin Zakariya bin Abi Zaida narrated on the authority of Dawud bin Abi Hind on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, who said: The Jews came to the Prophet and asked him about the spirit, but the Prophet did not answer them with anything. Then God Almighty revealed: {And they ask you about the spirit. Say, "The spirit is from the command of my Lord. And you have not been given of knowledge except a little."}

This indicates the weakness of the hadith of al-Suddi and that the question was in Mecca. This hadith and the hadith of Ibn Mas`ud are explicit that the question was in Medina directly from the Jews. If the question and answer had been presented in Mecca, the Prophet would not have remained silent and would have hastened to answer them with what God had previously informed him of and what He had revealed to him.

The narrations about Ibn Abbas in the interpretation of this verse are extremely confused. Either it is from the narrators or his statements are confused about it, and we mention that we have mentioned the narration of al-Suddi on the authority of Abu Malik on his authority and the narration of Dawud bin Abi Hind on the authority of Ikrimah on his authority that contradicts it. In this narration of Dawud bin Abi Hind there is confusion, so Masruq bin al-Marzuban and Ibrahim bin Abi Talib said on the authority of Yahya bin Zakariya: On his authority that the Jews came to the Prophet

Muhammad bin Nasr Al-Marwazi said: Ishaq told us, Yahya bin Zakariya told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Quraysh said to the Jews: Give us something so that we can ask this man about it. They said: Ask him about the soul. Then the verse {And they ask you about the soul} was revealed.

This contradicts the other narration from him and the hadith of Ibn Masoud.

And on the authority of Ibn Abbas, a third narration. He said: Hisham told us, Abu Bishr, on the authority of Mujahid, on the authority of Ibn Abbas: He said: The spirit is a command from the commands of God Almighty and a creation from the creation of God and forms like the forms of the sons of Adam. And no angel descended from the heaven except that there was with him one of the spirit. And this indicates that it is not the spirit that is in the son of Adam.

And from him a fourth narration. Ibn Mandah said: Abd al-Salam ibn Harb narrated from Khasif from Mujahid from Ibn Abbas: {And they ask you about the spirit. Say, "The spirit is from the affair of my Lord."} It was revealed in the Qur'an in the position of "We say," as the Most High said: {And they ask you about the spirit. Say, "The spirit is from the affair of my Lord."} Then he cited from the path of Khasif from Ikrimah from Ibn Abbas that he did not explain four things: the inscription, the two washings, the spirit.

And the Most High said: "And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him."

And from him is a fifth narration narrated by Juwaybir on the authority of Ad-Dahhak on his authority that the Jews asked the Messenger of God about the soul, so he said: God Almighty said: {Say: The soul is from the command of my Lord} meaning a creation of My creation {And you have not been given of knowledge except a little} meaning if you were asked about the creation of your souls and about the entrance and exit of food and drink, you would not describe it as it should be described, and you would not be guided to its description.

And from him a sixth narration: Abdul-Ghani bin Saeed narrated to us, Musa bin Abdul-Rahman narrated to us, from Ibn Jurayj, from Ata', from Ibn Abbas, and from Muqatil, from Ad-Dahhak, from Ibn Abbas, regarding the words of God Almighty: {And they ask you about the spirit}. That is because the Quraysh gathered and some of them said to each other: By God, Muhammad did not lie, and he was raised among us with truthfulness and trustworthiness. So they sent a group to the Jews and asked them about him. They were happy about him and mentioned him often and claimed his prophethood and hoped for his victory, certain that he would migrate. To them and they will be his supporters. So they asked them about him. The Jews said to them, "Ask him about three things. Ask him about the spirit." That is because there is no story about it in the Torah or its interpretation except the mention of the name of the spirit. So God Almighty revealed, "And they ask you about the spirit. Say, 'The spirit is from the affair of my Lord.'" He means from the creation of my Lord, the Almighty and Majestic.

The spirit in the Quran has several aspects.

One of them is revelation, as in the Almighty's saying: {And thus We have revealed to you a spirit of Our command} and His saying: {He sends the spirit of His command upon whomever He wills of His servants}. He called revelation a spirit because of the life that it brings to hearts and souls.

The second is the strength, steadfastness, and victory with which He supports whomever He wills of His believing servants, as He said: {Those are the ones in whose hearts He has inscribed faith and supported them with a spirit from Him}.

The third is Gabriel, as God Almighty said: {The Trustworthy Spirit has brought it down upon your heart}. God Almighty also said: {Whoever is an enemy to Gabriel - then indeed, it is he who has brought it down upon your heart}, He is the Holy Spirit. God Almighty said: {Say: The Holy Spirit has brought it down}.

The fourth is the spirit that the Jews asked about, and they were answered that it is from the command of God. It has been said that it is the spirit mentioned in the Most High's saying: {On the Day when the Spirit and the angels will stand in rows, they will not speak}, and that it is the spirit mentioned in His saying: {The angels and the Spirit descend therein by permission of their Lord}.

The fifth: The Messiah, son of Mary. God Almighty said: {The Messiah, Jesus, son of Mary, was only a messenger of God and His Word which He directed to Mary and a spirit from Him}. As for the souls of the children of Adam, they are not named in the Qur'an except as the soul. God Almighty said: {O reassured soul}. And God Almighty said: {And I swear by the self-reproaching soul}. And God Almighty said: {Indeed, the soul is inclined to evil}. And God Almighty said: {Bring out your souls}. And God Almighty said: {And by the soul and He who proportioned it and inspired it with [determination of] its wickedness and its righteousness}. And the Most High said: {Every soul will taste death}. As for the Sunnah, it came with the word "soul" and "spirit."

The point is that the fact that it is from God's command does not indicate its eternity or that it is not created.

Chapter: As for their evidence of its being attributed to Him, glory be to Him, in His Most High's saying:

{And I breathed into him of My spirit} So it should be known that what is attributed to God, glory be to Him, is of two types: attributes that do not exist by themselves, such as knowledge, power, speech, hearing, and sight. So this is the addition of an attribute to the one described by it, so His knowledge, speech, will, power, and life are attributes of His that are not created, and likewise His face and His hand, glory be to Him.

The second is the addition of entities separate from Him, such as the house, the camel, the servant, the messenger, and the spirit. This is the addition of a created thing to its Creator and a manufactured thing to its Maker, but it is an addition that requires specialization and honor that distinguishes the added thing from others, such as the house of God, even though all houses are His property, and likewise the camel of God, and all camels are His property and creation.

However, this is an addition to His divinity that requires His love for them and His honoring and glorifying them, unlike the general addition to His Lordship, as it requires His creation and bringing into existence, so the general addition requires bringing into existence, and the specific requires choice, and God creates what He wills and chooses from what He created, as the Most High said:

{And your Lord creates what He wills and chooses}. The addition of the spirit to Him is from this specific addition, not from the general nor from the category of adding attributes. So ponder this place, for it will save you from many troubles that have fallen into which whomever God wills of the people. So if it is said: What do you say about His Most High's statement: {And I breathed into him of My soul} So he attributed the blowing to himself, and this requires direct action from Him, the Most High, as in His saying, "I created with My hands." For this reason, there is a difference between them in the mention in the authentic hadith in His saying:

Then they will come to Adam and say, "You are Adam, the father of mankind. God created you with His hand and breathed into you of His spirit, and His angels prostrated to you, and He taught you the names of all things." They mentioned four characteristics for Adam that distinguished him from others. If the spirit in him was only from the breath of the angel, he would not have had that special characteristic, and he would have been in the position of the Messiah, and even the rest of his children, for the spirit came into them from the breath of the angel. God Almighty said, "Then when I have proportioned him and breathed into him of My spirit," so He is the one who proportioned him with His hand and He is the one who breathed. It has his soul.

It was said that this is the place that made it necessary for this group to say that the spirit is eternal, and others hesitated about it and did not understand what the Qur'an meant. As for the spirit attributed to the Lord, it is a created spirit that He attributed to Himself, an addition of specialization and honor, as we explained. As for the blowing, the Most High said about Mary, "who guarded her chastity, so We breathed into her of Our spirit." And He informed in another place that He sent the angel to her, so he breathed into her chastity, and the blowing was attributed to God as a command and permission, and to the Messenger directly.

There are two things left here

One of them is to say: If the blowing occurred in Mary from the side of the angel, who is the one who blows the spirits into all other people, then what is the reason for calling the Messiah the Spirit of God? And if the spirits of all other people are caused by this spirit, then what is the characteristic of the Messiah?

The second is that it is said: Was the attachment of the soul to Adam by means of the breathing of this soul? Is it the one who breathed it into him with the permission of God, just as He breathed it into Mary, or is it the Lord Almighty who breathed it into Himself, just as He created him with His hand? It was said, by God, that these are two important questions. As for the first, the answer to it is that the soul that breathed into Mary is the soul attributed to God, who chose it for Himself and added it to Himself, and it is a special soul from among the rest of the souls, and it is not the angel entrusted with breathing into the bellies. Pregnant women, both believers and unbelievers, for God Almighty has assigned an angel to the womb who breathes the soul into the fetus and writes down the newborn's sustenance, life span, deeds, misery and happiness.

As for this spirit sent to Mary, it is the spirit of God which He chose from the spirits for Himself. So it was to Mary like a father to the rest of the species. When His breath entered her vagina, that was like the male's sperm to the female without there being intercourse. As for what was specific to Adam, he was not created like the creation of Christ from a mother, nor like the creation of the rest of the species from a father and mother. Nor was the spirit that God breathed into him from him the angel who breathes the spirit into the rest of the species. His children, and if that were the case, Adam would not have had any special privilege over him. Rather, what was mentioned in the hadith was what he had special privilege over others, and they are four things that God created for him with His hand, and breathed into him of His spirit, and the prostration of His angels to him, and His teaching him the names of everything. So His breathing into him of His spirit necessitates a blower, a blowing,

and the one blown from. So the one blown from is the spirit attributed to God, so from it the breath flowed into Adam's clay, and God Almighty is the one who breathed into his clay from That spirit is what the text indicates. As for the blowing being done directly by Him, glory be to Him, just as He created him with His hand, that it happened by His command, just as it happened with Mary, peace be upon her, this needs proof. The difference between God's creation of him with His hand and His blowing into him from His spirit is that the hand is not created and the spirit is created, and creation is an action of the Lord's actions. As for the blowing, is it one of His actions that are established by Him, or is it an effect of His actions that are established without being separate from Him? This is something that is not... It needs evidence, and this is unlike the blowing into Mary's vagina, for it is one of His actions, and He added it to Himself because it was by His permission and command, so He blew it into Adam. Is it an action of His or an action? In any case, the spirit from which He blew into Adam is a created spirit, not eternal, and it is the substance of Adam's spirit, so his spirit is more likely to be new and created, and this is what is meant.

The eighteenth question

It is the creation of souls before bodies or the creation of them after them.

This issue has two well-known opinions among the people, as reported by Sheikh Al-Islah and others. Among those who held that it was created beforehand are Muhammad ibn Nasr Al-Marwazi and Abu Muhammad ibn Hazm. Ibn Hazm reported it as a consensus, and we will mention the arguments of the two groups and what is more correct than them.

He said: Whoever goes to precede the creation of her body, God Almighty said: {And We have certainly created you, then We formed you, then We said to the angels, "Prostrate to Adam," and they prostrated.} They said: Then for the order and the respite, for the verse includes that her creation preceded God's command to the angels to prostrate to Adam. And it is known with certainty that our bodies are created after that, so it is known that they are the souls. They said: And this is indicated by His statement, glory be to Him: {And when your Lord took from the children of Adam from their loins their descendants and made them testify of themselves, "Am I not your Lord?" They said: {Yes .}} They said: This interrogation and testimony was only for our souls, since the bodies did not exist at that time. In Al-Muwatta, Malik told us on the authority of Zaid ibn Abi Anisa that Abd Al-Hamid ibn Abd Al-Rahman ibn Zaid ibn Al-Khattab told him on the authority of Muslim ibn Yasar Al-Juhani that Umar ibn Al-Khattab was asked about this verse: {And when your Lord took from the children of Adam from their loins their descendants}, so he said: I heard the Messenger of God being asked about it, so he said: God created Adam, then He wiped his back with His right hand and extracted from it. His offspring. He said: I created these for the Fire and they do the deeds of the people of the Fire. I created these for Paradise and they do the deeds of the people of Paradise. A man said: O Messenger of Allah, then what is the purpose of the deeds? The Messenger of Allah said: When Allah creates a man for Paradise, He employs him in the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and He enters him into Paradise because of it. And when He creates a servant for the Fire, He employs him in the deeds of the people of the Fire until he dies doing one of the deeds of the people of the Fire, and He enters him into the Fire because of it. Al-Hakim said: This is a hadith according to the conditions of Muslim.

Al-Hakim also narrated on the authority of Hisham bin Saad, on the authority of Zaid Aslam, on the authority of Abu Salih, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that when God created Adam, He wiped his back, and from his back fell every mite that He would create until the Day of Resurrection, the size of an atom. Then He placed between the eyes of every person among them a white spot of light. Then He showed them to Adam, and he said, "Who are these, O Lord?" He said, "These are your descendants." Then he saw a man among them whose white spot between his eyes pleased him, so he said, "O Lord, who is this?" He said, "This is your son David, who will be among the last of the nations." He said: How long have You given him of life? He said: Sixty years. He said: O Lord, increase my life by forty years. Allah the Most High said: When it is written and sealed, it will not be changed. When Adam's lifespan was over, the Angel of Death came and said: Are there not forty years left of my lifespan? He said: Did You not give them to your son David? He said: He denied, so his descendants denied. He forgot, so his descendants forgot. He made a mistake, so his descendants made a mistake. He said: This is according to the conditions of Muslim. At-Tirmidhi narrated it, and he said: This is a good and authentic hadith. Imam Ahmad narrated it from the hadith of Ibn Abbas. He said: When the verse of debt was revealed, the Messenger of God said: The first to deny was Adam, and he added: Muhammad bin Saad. Then God completed for Adam a thousand years and for David a hundred years.

And in Sahih Al-Hakim also from the hadith of Abu Ja`far Al-Razi, Al-Rabi` bin Anas told us on the authority of Abu Al-'Aliyah on the authority of Abu bin Ka`b regarding the words of God Almighty {And when your Lord took from the children of Adam, from their loins, their descendants} the verse, he said, He gathered them all together for Himself on that day, whatever will be until the Day of Resurrection, and made them spirits, then He formed them and made them speak, so they spoke, and He took from them the covenant and the pact {And He made them testify of themselves, "Am I not your Lord?" They said, "Yes, we testify" - [this] - lest you should say on the Day of Resurrection, "Indeed, we were."} {From this we are unaware.} He said: Then I call upon you the seven heavens and the seven earths, and I call upon you your father Adam, {lest you say on the Day of Resurrection, "Indeed, we were unaware of this."} So do not associate anything with Me, for I have sent to you My messengers to remind you of My covenant and My pact, and I have sent down to you My books. They said: We bear witness that You are our Lord and our God. We have no lord other than You. And their father Adam was raised up to them and he saw among them the rich and the poor, the beautiful form and other than that, so he said: My Lord, if only You were equal among Your servants. He said: Indeed, I love to be grateful. And he saw in them the prophets like a lamp, and they were singled out with

another covenant of the message and prophethood, so that is His saying, "And when We took from the prophets their covenant, and from you and from Noah," and it is His saying, the Most High, { So direct your face toward the religion, inclining to truth. The nature of Allah upon which He has created mankind. No change should there be in the creation of Allah.} And it is His saying, the Most High, {This is a warner from the first warnings.} And His saying, the Most High, {And We did not find for most of them any covenant, although We found most of them to be wicked.} And the spirit of Jesus was from those spirits upon which He took the covenant, so He sent that spirit to Mary, when she withdrew from her family to a place in the East, and he entered from her mouth. This is a sound chain of transmission.

Ishaq bin Rahwayh said: Bughyah bin Al-Walid told us: Az-Zubaidi Muhammad bin Al-Walid told me, on the authority of Rashid bin Saad, on the authority of Abd Al-Rahman bin Qatadah Al-Basri, on the authority of his father, on the authority of Hisham bin Hakim bin Hizam, that a man said: O Messenger of God, do deeds begin or has judgment already been passed? He said: When God brought forth the descendants of Adam from his back, He made them witness against themselves, then He judged with them in His two hands, and He said: These are for Paradise and these are for Hell. So the people of Paradise are facilitated for the deeds of the people of Paradise, and the people of Hell are facilitated for the deeds of the people of Hell.

Ishaq said: An-Nadr informed us: Abu Ma`shar told us, on the authority of Sa`id al-Maqburi and Nafi`, the freed slave of Az-Zubayr, on the authority of Abu Hurayrah, who said: When Allah wanted to create Adam, He mentioned the creation of Adam and said to him: O Adam, which of My hands would you like me to show you your offspring in? He said: The right hand of my Lord, and both of the hands of my Lord are right. So He stretched out His right hand and there were in it his offspring, all of them what He will create until the Day of Resurrection, the healthy in their form, the afflicted in their form, and the prophets in their form. So He said: Should I not exempt them all? He said: I like to be grateful. And he mentioned the hadith.

Muhammad bin Nasr said: Muhammad bin Yahya told us: Saeed bin Abi Maryam told us: Al-Layth bin Saad told us: Ibn Ajlan told us, on the authority of Saad bin Abi Saeed Al-Maqbari, on the authority of his father, on the authority of Abdullah bin Salam, who said: God created Adam, then He pointed to his hands and closed them and said: Choose, O Adam. He said: I have chosen the right hand of my Lord, and both of his hands are right. He extended them and there were in them his offspring. He said: Who are these, O Lord? He said: Whom have I decided to create from your offspring from the people of Paradise until the Hour comes?

He said: Ishaq informed us, Jaafar bin Awn informed us, Hisham bin Saad informed us, on the authority of Zaid bin Aslam, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, who said: When God created Adam, He wiped his back, and from his back fell every soul that He would create from his descendants until the Day of Resurrection.

And Ishaq and Umar ibn Zurarah told us, Ismail told us, on the authority of Kulthum ibn Jabr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: {And when your Lord took from the children of Adam, from their loins, their descendants} the verse, he said: Your Lord wiped the back of Adam, and from it came forth every soul that He will create until the Day of Resurrection, with this Nu'man whom Arafa narrated, so He took their covenant: {Am I not your Lord? They said: Yes, we bear witness.}

It was narrated by Abu Jamrah Ad-Dab'i, Mujahid, Habib bin Abi Thabit, Abu Salih and others on the authority of Ibn Abbas. Ishaq said: Jarir told us on the authority of Mansur on the authority of Mujahid on the authority of Abdullah bin Amr regarding this verse. He said: He took them as a comb is taken by the head.

Hajjaj told us on the authority of Ibn Jurayj on the authority of Al-Zubayr ibn Musa on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, may God be pleased with them both, who said: God struck his right shoulder, and every soul created for Paradise came out white and pure. He said: These are the people of Paradise. Then He struck his left shoulder, and every soul created for Hell came out black. He said:

These are the people of Hell. Then He took a covenant from all of the children of Adam to believe in Him, to know Him and His command, and to believe in Him and His command, and made them bear witness against themselves. So they believed, were truthful, knew, and acknowledged.

Muhammad bin Nasr mentioned from the interpretation of Al-Suddi on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamdani on the authority of Ibn Masoud on the authority of some of the companions of the Prophet regarding the words of God Almighty {And when your Lord took from the children of Adam} the verse when God brought Adam out of Paradise before he descended from the sky, He wiped the right side of Adam's back and brought out from it white offspring like pearls and in the form of atoms, and He said to them, "Enter Paradise through My mercy." And He wiped the left side of his back and brought out from it black offspring like atoms. Then He said, "Enter the Fire, and I do not care ." That is where He says, "And the companions of the right and the companions of the left." Then He took the covenant from them and said, "Am I not your Lord?" They said, "Yes." So He gave it to a group of them obediently and a group reluctantly, out of fear. Then He and the angels said, "We bear witness, lest you should say on the Day of Resurrection, 'Indeed, we were unaware of this,' or you should say, 'Indeed, our fathers associated others with Allah before, and we were descendants after them.'" So there is no one from the children of Adam who does not know that Allah is his Lord, and There is no polytheist except that he says, "Indeed, we found our fathers following a religion." This is the meaning of the Most High's statement: "And when your Lord took from the children of Adam" and His statement: "To Him submitted whoever is in the heavens and the earth, willingly or by compulsion." And His statement: "To God belongs the conclusive argument. If He had willed, He could have guided you all." He said: He means the day He took the covenant from them.

Ishaq said: Ruh ibn Ubadah informed us: Musa ibn Ubaydah al-Rabdhi told us: I heard Muhammad ibn Ka'b al-Qurazi say about this verse: {And when your Lord took from the children of Adam} the verse: They acknowledged to Him the faith and knowledge of the souls before He created their bodies.

He said: Al-Fadl bin Musa told us, on the authority of Abdul-Malik, on the authority of Ata', regarding this verse. He said: They came out from the loins of Adam when he took the covenant from them, then they returned to his loins.

Ishaq said: Ali ibn al-Ajlah informed us on the authority of al-Dahhak who said: Allah brought forth from the back of Adam on the day He created him what would be until the Hour comes. He brought them forth like ants and said: "Am I not your Lord? " They said: "Yes." The angels said: "We bear witness, lest you should say on the Day of Resurrection: 'Indeed, we were unaware of this.' Then He took a handful in His right hand and said: "These are in Paradise." And He took another handful and said: "These are in Hell."

Ishaq said: Abu Amir Al-Aqdi and Abu Nu`aym Al-Mala`i told us: Hisham bin Sa`d told us on the authority of Yahya, and he is not Ibn Sa`id, who said: I said to Ibn Al-Musayyab: What do you say about coitus interruptus? He said: If you wish, I will tell you a hadith that is true. When Allah, the Exalted, created Adam, He showed him an honor that no one else among Allah's creation had ever seen. He showed him every soul that He would create from his offspring until the Day of Resurrection. So whoever tells you that He will increase or decrease anything from them has lied. Even if I had seventy, I would not care.

In the interpretation of Ibn Uyaynah, on the authority of Al-Rabi' bin Anas, on the authority of Abu Aliyah, and he has: "Everyone in the heavens and the earth submitted willingly or unwillingly." He said: "On the day he took the covenant."

Isaac said: At that time, they were acknowledging, and that is because God Almighty informed us that He said, "Am I not your Lord?" They said, "Yes." God Almighty does not address anyone except those who understand the address, and He does not answer anyone except those who understand the question. So their answer to Him by saying it is evidence that they understood from God and understood from Him, His testifying to them, "Am I not your Lord?" So they answered Him after they had understood the address and understood it, by saying, "Yes," so they acknowledged His Lordship.

Chapter: They also provided evidence with what was narrated by Abu Abdullah bin Mandah. Muhammad bin informed us.

Sabir al-Bukhari narrated to us Muhammad ibn al-Mundhir ibn Saad al-Harawi narrated to us Jaafar ibn Muhammad ibn Harun al-Masisi narrated to us Utbah ibn al-Sakn narrated to us Arta'ah ibn al-Mundhir narrated to us Ata' ibn Ajlan narrated to us from Yunus ibn Halbas from Amr ibn Abasa who said: I heard the Messenger of Allah say: Allah created the souls of the servants two thousand years before the servants. So those that are familiar with each other will come together, and those that are not familiar with each other will differ. This is some of what these people have used as evidence.

The others said that the discussion with you is in two places. One of them is mentioning the evidence for the souls, that they were created after the creation of the bodies. The second is the answer to what you have used as evidence.

As for the first position, the Most High said: {O mankind, indeed We created you from a male and a female} and this is addressed to the human being who is a soul and a body, so it indicates that his entirety was created after the creation of the parents. More explicit than this is His saying: {O mankind, fear your Lord, who

created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah} the verse. This is explicit in that the creation of the entire human species occurred after the creation of its origin.

If it is said, then this does not negate the creation of souls before their bodies, even if they were created after the creation of the father of mankind, as indicated by the previous traces.

It was said that we will show, God Almighty willing, that the aforementioned traces do not indicate that the souls preceded the bodies in a fixed and established precedence. Their ultimate goal is to indicate, after their correctness and establishment, that their Creator and Maker, glory be to Him, formed the soul and determined its creation, its terms and its actions, and extracted those forms from its matter, then returned them to it and determined the exit of each individual of its individuals at its appointed time. They do not indicate that they were created in a fixed creation, then continued to exist, alive, knowing and speaking, all in one place, then sent from it to the bodies, one after the other, as He said it

Abu Muhammad ibn Hazm: Do the traces bear what we are capable of? The blessings of the Lord, glory be to Him, He creates from them one after another in the manner in which the predestination was first predestined, so the external creation comes in accordance with the predestination, as is His way, the Most High, with all His creatures, for He has predestined for them destinies, terms, attributes, and forms, then He brings them forth into existence in accordance with that predestination that He predestined for them, neither increasing nor decreasing from it.

The aforementioned narrations only indicate the proof of the previous destiny, and some of them indicate that He, glory be to Him, extracted their likes and images and distinguished the people of happiness from the people of misery. As for addressing them, asking them to speak, and their acknowledgment of His Lordship and their testifying to themselves of their servitude, whoever among the predecessors said this, it was based on his understanding of the verse, and the verse did not indicate this, rather it indicated the opposite.

As for the hadith of Malik, Abu Omar said: It is a disconnected hadith. Muslim bin Yasar did not meet Omar bin Al-Khattab, and between them in this hadith is Nu'aym bin Rabi'ah, and he also, with this chain of transmission, cannot be used as evidence. This Muslim bin Yasar is unknown. It was said that he was from Madinah and not Muslim bin Yasar Al-Basri. Ibn Abi Khaithamah said: I read this hadith of Malik to Yahya bin Ma'in on the authority of Zayd bin Abi Anisa,

and he wrote with his own hand: On Muslim bin Yasar, he is not known.

Then Abu Omar narrated it on the authority of Al-Nasa'i. Muhammad bin Wahb told us. Muhammad bin Salamah told us. Abu Abdul-Raheem told us. Zaid bin Anisa told us on the authority of Abdul-Hamid bin Abdul-Rahman on the authority of Muslim bin Yasar on the authority of Na'im bin Rabi'ah.

Then he narrated it on the authority of Sakhbarah, Ahmad bin Abdul Malik bin Waqid told us, Muhammad bin Salamah told us, on the authority of Abu Abdul Rahim, on the authority of Zaid bin Abi Anisa, on the authority of Abdul Hamid, on the authority of Muslim, on the authority of Naim. Abu Amr said: The addition of the one who added to this hadith, Naim bin Rabi'ah, is not an argument that the one who did not mention it is more knowledgeable, but rather the addition is from the memorizer and master.

The summary of what can be said about this hadith is that its chain of transmission is not reliable, because Muslim ibn Yasar and Nu'aym ibn Rabi'ah are not known to have had knowledge. However, the meaning of this hadith has been authenticated from the Prophet through many proven chains of transmission, which would take too long to mention, from the hadith of 'Umar ibn al-Khattab and others, and a group whose mention would take too long.

Abu Omar meant the hadiths indicating the previous destiny, as they are the ones he cited after that. He mentioned the hadith of Abdullah bin Omar on destiny, and he said at the end of it: A man from Muzaynah or Juhaynah asked him, and he said: O Messenger of God,

so what is the purpose of the work? He said that the people of Paradise will be made easy for the work of the people of Paradise, and the people of Hell will be made easy for the work of the people of Hell.

He said: This meaning was narrated in the matter of predestination on the authority of the Prophet, on the authority of Ali ibn Abi Talib, Ubayy ibn Ka'b, Abdullah ibn Abbas, Ibn Umar, Abu Hurayrah, Abu Sa'id, Abu Sarighah al-Ghifari, Abdullah ibn Mas'ud, Abdullah ibn Amr, Imran ibn Husayn, Aishah, Anas ibn Malik, Suraqa ibn Ja'sham, Abu Musa al-Ash'ari, Ubada ibn al-Samit, and most of the hadiths of these people have various chains of transmission. Then I will quote many of them with his chain of transmission.

As for the hadith of Abu Salih on the authority of Abu Hurayrah, it only indicates the extraction of the offspring and their representation in the form of atoms, and from them at that time there was the east and the dark. It does not say that He, glory be to Him, created their souls before the bodies and established

them in one place, then sent each soul from those souls when its body came into being to it. Yes, He, glory be to Him, singles out each body with the soul that He has decreed for it to be at that time. As for the fact that He created the soul of that body at that time and finished creating it and deposited it in a place isolated from its body until... If her body is in a state of emission, she will be sent to him from that place. None of the hadiths indicate that at all to anyone who contemplates them.

As for the hadith of Abi bin Ka'b, it is from the Prophet, and its most, if it is authentic and not authentic, is that it is from the words of Abi. This chain of transmission narrates very strange things, both with and without chains of transmission. Abu Ja'far al-Razi is trustworthy and weak. Ali bin al-Madini said he was trustworthy, and he also said he used to mix things up. Ibn Ma'in said he is trustworthy, and he also said his hadith is written down, except that he makes mistakes. Imam Ahmad said he is not strong in hadith, and he also said his hadith is sound. Al-Fallas said he has a poor memory, and Abu He is a very important plant. Ibn Hibban said that he is unique in narrating strange things about famous people.

Among the things that are denied in this hadith is his statement: "The spirit of Jesus was from those spirits with whom he took the covenant. So he sent that spirit to Mary when she withdrew from her family to a place in the East, and it entered her. It is known that the spirit that was sent to Mary was not the spirit of the Messiah, but that spirit was blown into her, and she became pregnant with the Messiah. God Almighty said: {So We sent to her Our Spirit, and he appeared to her as a well-proportioned man. She said: "Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God." She said: "I am only a woman."} The Messenger of your Lord, to grant you a pure boy.{ So the spirit of Christ certainly does not address her on behalf of himself in this manner. In some versions of this hadith of Abu Ja`far, it is stated that the spirit of Christ is the one who addressed her and he is the one who sent to her.

Here are four positions

One of them is that God Almighty extracted their images and likenesses, and distinguished their miserable and happy, and their healthy and afflicted.

The second is that God Almighty established proof against them at that time and made them witness to His Lordship and called His angels to witness against them.

The third is that this is the interpretation of the Almighty's saying: "And when your Lord took from the children of Adam, from their loins, their descendants."

The fourth is that He confirmed all of those souls after bringing them out in a place and finishing their creation, and that He only renews every time sending one group of them after another to their bodies. As for the first station, the traces are clear about it, both transmitted and suspended.

As for the second position, it was taken from the verse by those who interpreted it and thought that it was its interpretation, and this is the saying of the majority of the interpreters from the people of the hadith. Abu Ishaq said: It is possible that God, glory be to Him, made for the likenesses of the atoms that He brought forth an understanding by which he understood, as He said: {An ant said, "O ants, enter your dwellings."} And He subjected the mountains with David to move with him, and the birds.

Ibn al-Anbari said: The doctrine of the people of hadith and the great scholars of knowledge regarding this verse is that God brought forth the offspring of Adam from his loins and the loins of his children while they were in the form of atoms. He took a covenant from them that He is their Creator and that they are created. They acknowledged that and accepted it after He created in them minds by which they knew what was presented to them, just as He gave the mountain a mind when it was addressed, and just as He did with the camel when it prostrated and the palm tree until it heard and obeyed when it was called.

Al-Jurjani said: There is no difference between the Prophet's statement that God wiped Adam's back and brought forth his offspring from him and the verse, "Thank God," because when He, the Mighty and Sublime, took them from the backs of his offspring, because Adam's offspring are his offspring, some from others. And His statement, the Most High, "lest you say on the Day of Resurrection, 'Indeed, we were unaware of this,'" means about the covenant taken from them. So if they say that, the angels will be witnesses against them by taking the covenant. He said: And in This is evidence of the interpretation that came in the narration that Allah the Most High said to the angels, "Bear witness," and they said, "We bear witness." He said, "Some of the people of knowledge claimed that the covenant was taken from the souls and not the bodies. Indeed, the souls are the ones that reason and understand, and they have the reward and are subject to the punishment, and the bodies are dead, they do not reason or understand." He said, "And Ishaq bin Rahawayh used to go to this meaning, and he mentioned that it is the saying of Abu Hurayrah." Ishaq said, "And the people of knowledge unanimously agreed that it is Souls before bodies."

I will make them speak and make them bear witness. Al-Jurjani said: They used as evidence the words of the Most High: {And never think that those who are killed in the way of Allah are dead. Rather, they are alive.} The bodies have decayed and are lost in the earth, and the souls are provided for and rejoice. It is they who take pleasure and suffer, rejoice and grieve, know and deny. The explanation of that is found in dreams, that a person wakes up and the effect of the pleasure of joy and the pain of sadness remains in his soul because of what the soul encounters without the body. He said: The sum of the benefit in this chapter is that He, glory be to Him, has established the argument against all souls, those who reach maturity and those who have not reached maturity, by the covenant that He took it from them and increased the proof for those of them who reached it with the signs and evidence that He established in Himself and in the world and with the messengers who were sent to them as bearers of good tidings and warners and with the sermons and examples whose news was transmitted to them. However, He, the Almighty and Majestic, does not demand obedience from anyone of them except to the extent that the proof is necessary for him and He installed in them the power and gave them the evidence and explained, glory be to Him, what He is doing in the adults who have realized the command and prohibition and He concealed from us the knowledge of what He has decreed for those who are not adults except that we know that He is Just and no difference is permissible in His judgment and Wise and no difference is possible. In His creation and ability, He is not asked about what the creation and the command do for Him. Blessed be God, Lord of the worlds.

These people disputed with others about whether this is the meaning of the verse, and they said the meaning of his saying:

{And when your Lord took from the children of Adam, from their loins, their descendants} meaning, He brought them out and created them after they were sperm in the loins of their fathers, into the world according to their order in existence, and He made them testify against themselves that He is their Lord, by what He showed them of His signs and proofs that compel them to know that He is their Creator. There is no one except that in him is from the creation of his Lord what testifies that He is his Creator and the Executor of judgment over him. So when they knew that and everything they saw and witnessed called them to believe in it, they were in the position of witnesses and those who testify against themselves of its truth, as He said. In other places, {bearing witness against themselves to disbelief} He means them to be in the position of witnesses, even if they do not say we are disbelievers, just as you say, as my limbs testified to your saying, you mean I have recognized it, so it is as if my limbs, if they were to testify and were able to speak, would testify. And from this is also His announcement and clarification. God testifies that there is no god but Him,

meaning He knows best and makes clear, so the most famous of that is the testimony of one who testifies before the rulers and others. This is the speech of Ibn al-Anbari.

Al-Jirjani added an explanation for this statement, so he said, Hakim, on the authority of his companions, that when God created the creation and His knowledge of what is to be and what has not yet been of what is to be is like the existing, since His knowledge of it being prevents it from being common in the Arabic metaphor that what is awaited after what has not yet occurred is placed in the place of the actual because of His prior knowledge of its occurrence, as God Almighty said in several places in the Qur'an, such as His Most High's saying: {And He will call out to the companions of the Fire} {And He will call out to the companions of Paradise} {And He will call out to the companions of Paradise} {And He will call out to the companions of Paradise} {Al-A'raf} He said: So the interpretation of his saying {And when your Lord took} is: And when your Lord takes. And likewise his saying:

{And He made them witness over themselves} meaning, and He made them witness over what He has instilled in them of the intellect by which understanding is achieved and by which reward and punishment are required. And everyone who is born and reaches puberty and understands harm and benefit and understands the promise and threat and reward and punishment becomes as if God Almighty took a covenant from him in monotheism by what He has instilled in him of intellect and showed him signs and evidence of its occurrence and that it is not permissible for Him to have created Himself. And if that is not permissible, then He must have a Creator who is other than Him, not like Him, and there is no created being who reaches this level and has not Nothing prevents him from understanding unless he is distressed by something that causes him to turn to God Almighty when he raises his head to the sky and points to it with his finger, knowing that his Creator, the Most High, is above him. If the mind, from which understanding and making others understand, leads to knowledge of what we have mentioned and indicates it, then whoever reaches this level has taken a covenant and a pact from him, and it is permissible to say to him that he has acknowledged, submitted, and surrendered, as God Almighty said: "And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion."

He said: And they argued with his saying: The pen is lifted from three: from the boy until he reaches puberty, from the insane until he comes to his senses, and from the sleeper until he wakes up, and the saying of the Almighty: Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it. Then the Almighty said: And man bore it. The Trust here is a covenant and a pact. So the heavens, the earth, and the mountains

refrained from bearing the Trust because of their lack of the mind by which understanding and making others understand, and man bore it because of the place of reason within him. He said: The Arabs have different types of poetry, including his saying:

Within the humpbacked canal, its stability... The humpbacked canal does not fail.

The artist Jabal mentioned that he had guaranteed Faqas and his guarantee to her was that if they were faced with a matter of defeat or fear, they would resort to him, so he made that like a guarantee for them. From this is the saying of Al-Nabigha:

Like the trembling of the Golan, he glorified his Lord... and the Golan is humbled and diminished from it

And the shaking of the mountains of the Golan and the tremors of the land next to it. And this speaker said that in the words of the Most High {lest you say on the Day of Resurrection, "Indeed, we were unaware of this," or that you say, "Indeed, our fathers associated others with God."}

Before, and we were descendants after them, is evidence of this interpretation, because He, the Almighty, the Majestic, knows that this taking of the covenant from them was so that they would not say on the Day of Resurrection, "Indeed, we were unaware of this." And the heedlessness here is not without one of two aspects: either it is about the Day of Resurrection or about taking the covenant. As for the Day of Resurrection, He, the Almighty, did not mention in His Book that He took from them a covenant and a pledge with knowledge of the resurrection and the reckoning, but rather He mentioned its knowledge only. As for Taking the covenant, then the children and the abortion, if this covenant was taken from them as the opponent said, then they did not reach the age after this covenant was taken from them to be heedless of it and deny it and reject it, so when will this heedlessness be from them, and He, the Almighty, does not hold them accountable for what was not from them, and He mentioned what is not permissible and is not impossible, and His, the Most High, saying {Or you say, "Our fathers associated before, and we were descendants after them"}, so this association for which they are held accountable is not without being from themselves or from their fathers If he was one of them, then it is not permissible for that to happen except after reaching puberty and the proof being established against them, since there is no polytheism or anything else from a child. And if he was one of those other than them, then the nation is unanimously agreed that no bearer of burdens shall bear the burden of another, as the Almighty said in the Book. And this is not contrary to what was narrated from the Prophet that

God wiped the back of Adam and brought forth from him his offspring, so he took a covenant from them, because he had narrated the words of God the Almighty, so he came with a similar arrangement, so he put the past tense of the word in place of the future. He said: And this is similar in story to the story of Allah the Most High said: "And when He took a covenant from the prophets, 'Whatever I have given you of the Book and wisdom, then there comes to you a Messenger confirming what is with you, we will believe in him.' So He, glory be to Him, made what He sent down to the prophets of the Book and wisdom a covenant that He took from their nations after them. This is indicated by His, the Most High's, saying : {Then there comes to you a Messenger confirming what is with you, you must believe in him and support him.} Then He said to the nations: {Have you acknowledged and taken upon yourselves My covenant? They said: We have acknowledged it. He said: Then bear witness, and I am with you among the witnesses.} So He, glory be to Him, made the nations His Book sent down to Their prophets are an argument, like taking a covenant from them and making their knowledge of it an admission from them. I said: And similar to it is also the Most High's saying: {And remember the favor of Allah upon you and His covenant by which He bound you when you said, "We hear and we obey."} So this is His covenant that He took from them after sending His messengers to them to believe in Him and confirm Him. Similar to it is the Most High's saying: {And those who fulfill the covenant of Allah and do not break the covenant} and His Most High's saying: {Did I not charge you, O children of Adam, that you not worship Satan?} Indeed, he is to you a clear enemy, and [say], "Worship Me. This is a straight path." This is His covenant with them according to the Sunnah of His Messengers. Similar to it is His Most High's statement to the Children of Israel: "And fulfill My covenant, and I will fulfill your covenant." Similar to it is His statement: "And when He took the covenant of those who were given the Scripture to make it clear to the people and not to conceal it." And His statement: "And when We took the covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary. And We took from them a firm covenant." This is a covenant that He took from them to resurrect them, just as He took from their nations after warning them.

This is the covenant that the Almighty cursed whoever broke it and punished him by saying, the Most High: { So because they broke their covenant, We cursed them and made their hearts hard}. He only punished them for breaking the covenant that He took from them through the tongues of His messengers, and He made it clear in His saying, the Most High: {And when We took your covenant and raised above you the mount, [saying], "Take what We have given you with strength and remember what is in it that you may become righteous."} And since this verse and its counterpart are in a Medinan surah, He addressed the people of the covenant by reminding them of it. The Book, for it is a covenant that He took

from them to believe in Him and to send Him. And since this verse of Al-A'raf is in a Meccan surah, in which He mentioned the covenant and the general testimony for all those who are accountable, who acknowledge His Lordship and Oneness and the invalidity of polytheism, and it is a covenant and testimony by which the argument is established against them and by which the excuse is cut off and the punishment is imposed and by which the one who disobeys it deserves destruction, so they must remember it and know it, and that is what He created them upon of acknowledging His Lordship. And that He is their Lord and their Creator, and that they are created and nurtured. Then He sent His messengers to them to remind them of what is in their nature and their minds, and to make them know His right over them, His command and prohibition, His promise and His threat.

The structure of the verse indicates this in several ways.

One of them is that he said, "And when your Lord took from the children of Adam," and he did not say Adam and the children of Adam other than Adam.

The second is that he said, "from their backs," and did not say "back." This indicates some of the whole, or a substitute for inclusion, and this is better.

The third is that he said their descendants and did not say his descendants.

Fourth: They said, "And He made them witness against themselves," meaning He made them witnesses against themselves. So the witness must remember what he testified to. He only remembers his testimony after he left for this world, not his testimony before it.

Fifth: He, glory be to Him, informed us that the wisdom behind this testimony is to establish proof against them so that they will not say on the Day of Resurrection, "Indeed, we were unaware of this." The proof was established against them through the messengers and the nature with which they were created, as the Most High said, "Messengers, bringing good tidings and warning, so that mankind will have no argument against Allah after the messengers."

Sixth: Reminding them of this so that they will not say on the Day of Resurrection, "Indeed, we were unaware of this." It is known that they were unaware of the fact that they were all brought forth from the loins of Adam and that they all witnessed that time. So none of them will remember this.

The seventh is the Most High's saying: "Or you say, 'Our fathers associated others with Allah before, and we were descendants after them.'"

So He mentioned two wisdoms in this definition and testimony. One of them is that they should not abandon heedlessness, and the second is that they should not abandon imitation, for the heedless one has no awareness, and the imitator is followed in his imitation of others.

The eighth is the Most High's saying: "Will You then destroy us for what the falsifiers have done?" meaning, if He punished them for their denial and polytheism

They would have said that, and He, glory be to Him, only destroys them for disobeying His messengers and denying them. So if He had destroyed them for imitating their fathers in their polytheism without establishing proof against them through the messengers, He would have destroyed them for what the falsifiers did, or He would have destroyed them while they were heedless of knowing the falsehood of what they were upon. And He, glory be to Him, has informed us that He would not destroy the cities unjustly while their people were heedless, but He would only destroy them after the excuses and warnings.

The ninth is that He, glory be to Him, made each one bear witness against himself that He is his Lord and Creator, and He provided evidence against them with this testimony in more than one place in His Book, such as His Most High's saying: "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'Allah.' So how are they deluded?" That is, how can they be turned away from monotheism after this admission from them that Allah is their Lord and Creator? This is abundant in the Qur'an, so this is the evidence that He made them bear witness against themselves with its content, and His messengers reminded them of it with His Most High's saying: "Is there any doubt about Allah, the Creator of the heavens?" And the earth, God Almighty only mentioned them on the tongues of His messengers with this acknowledgement and knowledge, and He never mentioned them with an acknowledgement prior to their creation, nor did He establish an argument against them with it.

The tenth is that He made this a sign, which is the clear, evident indication that entails its meaning such that the meaning does not lag behind it. This is the nature of the signs of the Lord Almighty, for they are specific evidence for a specific purpose that entails knowledge of it. So the Almighty said: {And thus do We detail the signs} meaning, like this detailing and clarification, We detail the signs so that they may return from polytheism to monotheism and from disbelief to faith. These are the signs that He detailed. It is that which He has explained in His Book of the types of His creations, and they are horizontal and sensory signs, signs in their souls, their beings, and their creation, and signs in the regions and areas of what the Lord, Blessed and Exalted be He, creates, which indicates His

existence, His Oneness, the truthfulness of His Messengers, and the Resurrection and the Day of Judgment. Among the most evident of these is what each one bears witness to about himself, that He is his Lord, Creator, and Maker, and that He is a created, manufactured, created being that came into being after not having been. It is impossible for Him to have come into being without a Creator, or for Him to be the Creator of Himself, so He must have a Creator or a Grandfather, and there is nothing like Him. This is the acknowledgement and witnessing. The fitrah they were created with is not acquired. This verse, which is the Most High's saying: {And when your Lord took from the children of Adam, from their loins, their descendants}, is in accordance with the saying of the Prophet: Every newborn is born in a state of fitrah, and with the Most High's saying: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created mankind. No change should there be in the creation of Allah. That is the right religion, but most of the people do not know. [They turn] to it [in repentance]}{}

Some of the commentators mentioned only this statement, such as Al-Zamakhshari. Some of them mentioned only the first statement, and some of them narrated both statements, such as Ibn Al-Jawzi, Al-Wahidi, Al-Mawardi, and others.

Al-Hasan bin Yahya Al-Jurjani said: If an objector objects in this chapter with a hadith narrated from the Prophet, that he said: God wiped Adam's back and brought forth his offspring from it and took a covenant from them, then returned them to his back, and he said: This prevents the permissibility of the interpretation that you have gone to, because it is impossible to return them to the back.

If the covenant was taken from him after reaching puberty and the completion of reason, it is said to him that the meaning of "then He returned them to his back" is "then He returns them to his back" as we said that the meaning of "your Lord takes" is "your Lord takes," so its meaning is "then He returns them to his back" with their death, because when they die they are returned to the earth for burial, and Adam was created from it and returned to it, so if they are returned to it, then they have been returned to Adam and to his back, since Adam was created from it and returned to it, and some of something from something. And in what you have gone to in the interpretation of this hadith on its apparent meaning, there is a difference between it and What the Qur'an has brought in this meaning is that its interpretation should be returned to what we have mentioned, because the Almighty said: {And when your Lord took from the children of Adam, from their loins, their descendants} and Adam was not mentioned in the story, but here he is added to him to define his descendants as his children.

And in the hadith it is mentioned that he wiped Adam's back, so it is not possible to return what came in the Qur'an and what came in the hadith to the agreement except with the interpretation that we have mentioned.

Al-Jurjani said: And I say, and we are to what was narrated in the verse from the Messenger of God and what the people of knowledge from the righteous predecessors went to is more appropriate and more acceptable and familiar with it, and God is the Grantor of success to what is more appropriate and more rightly guided, although some of our companions from the people of the Sunnah have mentioned in response to this speaker a meaning that is possible and permissible in the current system and the metaphor of the Arabic language with ease and possibility without arbitrariness or compulsion, which is that His Most High's saying {And when your Lord took from the children of Adam} is a subject and news from God Almighty about what was from Him in taking the covenant from them. And when it requires an answer, He makes its answer His Most High's saying: {They said: Yes}. This news was cut off with the completion of its story, then the Almighty began another news by mentioning what the polytheists will say on the Day of Resurrection. They said: We bear witness, meaning we bear witness, as al-Hutay'ah said.

Al-Hutaiah will witness when he meets his Lord that Al-Walid is more deserving of an apology.

Meaning: "Yashdhu Al-Hutay'ah" means: The Most High says: "We bear witness that you will say on the Day of Resurrection: 'Indeed, we were unaware of this'" meaning, of what they are in of reckoning, discussion, and being held accountable for their disbelief. Then He added another piece of news to it, saying: "Or you say" means: "And that you say because" or means the conjunction "and" like the Most High's saying: "And do not obey any sinner or disbeliever among them." So its interpretation is: " And we bear witness that you will not say on the Day of Resurrection: 'Indeed, our fathers associated before, and we were descendants after them'" meaning that they associated and made us do so. Their way of polytheism in our childhood, so we followed their ways and ransomed ourselves with them, so there is no sin in that we were following their example, and the sin in that is theirs. Say, {Indeed, we found our fathers upon a religion, and indeed, we are following in their footsteps.} This is indicated by their saying, {Will You then destroy us for what the falsifiers have done?} meaning, their leading us to polytheism. So the first story is news about all of creation by taking the covenant from them, and the second story is news about what the polytheists will say on the Day of Resurrection in terms of apologies.

He said, regarding what the opponent claimed, that there was a difference between the Book and the report due to the difference in their wording, a statement that must be accepted with the analogies and lessons that support it due to its contradiction. So he said, "The report is from the Messenger of God"

God's wiping of Adam's back was an addition to the news that was in the story that God Almighty mentioned in the Book, some of it and did not mention all of it. If He had informed of anything other than this addition that He informed of what may have happened at that time in which He took the covenant, which God did not include in His Book, there would not have been any disagreement or discrepancy in that, but rather it would have been an addition to the benefit. And likewise the words, if they differ in themselves, their reference would be to one matter, and that would not have necessitated a contradiction, as God Almighty said in His Book about the creation of Adam. He mentioned once that He was created from dust, and once that He was created from aged mud, and once from sticky clay, and once from clay like pottery. These words are different, and their meanings are also different in different circumstances. Clay is not mud and mud is not dust, except that their original reference is to one essence, which is dust, and from dust these circumstances were graduated.

So His saying, Glory be to Him, the Most High: {And when your Lord took from the children of Adam, from their loins, their descendants} and His saying that God wiped the back of Adam and extracted from him his descendants have one meaning in the original, except that His saying, He wiped the back of Adam, is an addition to the news from God Almighty, and His wiping of Adam's back and extracting his descendants is from wiping the backs of his descendants and extracting their descendants from their backs, as the Most High mentioned, because we have learned that all of Adam's descendants were not from his loins, but since the first layer was from his loins, then the second from the loins of the first, then the third from the loins of the second, it is permissible to attribute all of that. To the back of Adam because they are his branch and he is their origin

And just as it is possible that what God Almighty mentioned that He extracted from the back of Adam's offspring is from the back of Adam, it is possible that what He mentioned that He extracted from the back of Adam is from the back of his offspring, since the root and the branch are one thing. And in it also is that when He Almighty added the offspring to Adam in the news, it is possible that the news is about the offspring and about Adam, as He Almighty said: {So their necks remained humbled to it}, and the news is apparently about the necks and the description is for the metaphorical names in it, and it is added to it just as Adam was added to him there, and they are not all together. The two intended in the apparent news, and it is not possible that his saying "submissive" is for the necks,

because the reason for its plural is “submissives,” and from it is the saying of the poet:

And it shines with the words that you have broadcasted... as the chest of the canal shines with blood. The chest is masculine, and his saying shines is feminine, because the chest is added to the canal.

Chapter: This is some of the words of the predecessors and successors regarding this verse. In any case, it is not...

It indicates the creation of souls before bodies, a stable creation, and its goal is to indicate the emergence of their images and their likes in the images of atoms and their interrogation, then their return to their origin, if the news about that is authentic. What is authentic is only the confirmation of the previous fate and their division into the wretched and the happy. As for the evidence of Abu Muhammad ibn Hazm with the words of the Most High {And We created you, then We formed you, then We said to the angels, "Prostrate to Adam"} , how appropriate is this evidence with its apparent meaning to arrange the command to prostrate to Adam on our creation and formation, and the address is to the sentence The compound of body and soul, and this is after the creation of Adam. For this reason, Ibn Abbas said: {And We created you} meaning Adam. {Then We formed you} for his descendants. An example of this is what Mujahid said: {We created you} meaning Adam, and We formed you in Adam's back. He only said, "We created you" in the plural form, and he means Adam, just as you say, "We struck you," and I struck their master.

Abu Ubaid chose in this verse the statement of Mujahid for the statement of the Most High after "Then We said to the angels, 'Prostrate yourselves'" and His statement to the angels, 'Prostrate yourselves', was before the creation of the offspring of Adam and their formation in the wombs, and then the delay and order were required. So whoever attributed the creation and formation in this verse to the children of Adam in the wombs would have observed the ruling of 'Then' in the order, unless he takes the statement of Al-Akhfash, for he says 'Then' here in the meaning of 'and'. Al-Zajjaj said: This is a mistake, not... Al-Khalil, Sibawayh, and all those whose knowledge is trustworthy permit it. Abu Ubaid said: Mujahid explained it when he said that God Almighty created the children of Adam and formed them on his back, then after that He commanded prostration. He said: This is clear in the hadith, which is that He brought them out from his back in the form of atoms.

I said: The Qur'an explains some of it by others. Similar to this verse is the Most High's saying: "O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop. Then He caused the creation to fall from dust upon them." And it was for their father Adam, since he was their origin. And God, glory be to Him, addresses those who exist, and what is meant is their fathers, like His Most High's saying: "And when you said, 'O Moses, we will never be patient with one kind of food,'" and His Most High's saying: "And when you killed a person and disputed over it." And His Most High's saying : {And when We took your covenant and raised the Mount above you} This

is repeated frequently in the Qur'an, addressing them, but what is meant by it are their fathers. Thus is His statement {And We certainly created you, then We formed you}

And the Almighty may digress from mentioning the person to mentioning the type, as in His Most High's saying: {And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging.} So the one created is from the extract of Adam's clay, and the one placed as a sperm-drop in a firm lodging is his offspring.

As for the hadith about the creation of souls two thousand years before bodies, its chain of transmission is not authentic. It includes Utbah ibn al-Sakn, who al-Daraqutni said is unreliable, and Arta'ah ibn al-Mundhir, who Ibn 'Adi said some of his hadiths are incorrect.

Chapter: As for the evidence that the creation of souls is later than the creation of their bodies, it is from several aspects.

One of them is that the creation of the father of mankind and their origin was like this, for God, glory be to Him, sent Gabriel, so he took a handful of earth, then kneaded it until it became clay, then he formed it, then he breathed the spirit into it after he formed it, and when the spirit entered it, it became flesh and blood, living and speaking. In the interpretation of Abu Malik and Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Mas`ud, and on the authority of some of the companions of the Prophet, when God Almighty finished creating what He loved, He ascended to the throne and made Iblis king over the lowest heaven, and he was one of the treasurers. His heart is from angels who are called jinn. They are called jinn because they are the treasurers of the treasurers of the people of Paradise. Iblis was a treasurer with his kingdom, so he fell into his chest and said, "Allah has not given me this except to increase me," and in another version, "to give me an advantage over the angels." So when that arrogance occurred in his soul, Allah revealed that to him, so Allah said to the angels, "Indeed, I will make a vicegerent on earth." They said, "Our Lord, what will be the state of the vicegerent and what will they do on earth?" Allah said, "He will have offspring who will corrupt him on earth and envy one another, and some of them will be killed." Some of them said, "Our Lord, will You place therein one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know." That is, from the affair of Satan. So He sent Gabriel to the earth to bring him some of its clay, and the earth said, "Indeed, I seek refuge in Allah from You, lest You take something from me." So he returned and did not take anything, and said, "My Lord, indeed it has sought refuge in You, so You have protected it." Then He sent Michael, and it sought refuge from him, so He protected it. Then He sent the Angel of Death, and it sought refuge from him, and he said, "And I seek refuge in Allah from returning and not passing through." He ordered him to take from the face of the earth and mix it, so he did not take from one place, so he took from red, white and black soil, and for that reason the children of Adam came out different, so he ascended with him before the Lord, the Almighty and Majestic, until he returned to sticky clay, and sticky is that which sticks some of it to some. Then he said to the angels, {Indeed, I am creating a human being from clay. So when I have proportioned him and breathed into him of My [created] spirit, then fall down before him in prostration.} So God created him with His hand so that Iblis would not be arrogant towards him, so that he would say to him, you are arrogant towards what I have done with My hands, and I am not arrogant towards it. So He created him as a human being, so he was a body from clay for forty years, and he passed by. The angels were terrified of him when they saw him, and the most terrified of them was Iblis.

He would pass by him and strike him, and the body would make a sound like pottery, and it would sound like a saucepan. That is when he would say, "From clay like pottery." And he would say, "For a matter I did not create," and it entered his mouth and came out of his anus. So he said to the angels, "Do not be afraid of this, for your Lord is steadfast, and this is hollow. If I were to have power over him, I would destroy him." So when the time came when God, the Most High, wanted to breathe the spirit into him, he said to the angels, When I have breathed into him of My spirit, then prostrate to him. So when He breathed the spirit into him and the spirit entered his head, he sneezed. So the angels said, "Say: 'Praise be to Allah.' So he said: 'Praise be to Allah.' So Allah said to him: 'May Allah have mercy on you, your Lord.' So when the spirit entered his eyes, he looked at the fruits of Paradise. So when it entered his stomach, he desired food before the spirit reached his feet. So he got up in haste to the fruits of Paradise. That is when He says, 'Man was created of haste.'" And he mentioned the rest of the hadith.

Yunus bin Abdul A'la said: Ibn Wahb told us: Ibn Zayd told us: When God created the Fire, the angels were terrified by it with intense fear and said: Our Lord, why did you create this Fire and for what did you create it? He said: To those of my creation who disobeyed me.

And on that Day, Allah had no creation except the angels, and the earth had no creation. Adam was created after that. And he recited the words of Allah the Most High: {Has there not been over man a period of time when he was not a thing worth mentioning?} Umar ibn al-Khattab said: O Messenger of Allah, I wish that was the time. Then he said: And the angels said: And a time will come upon us in which we disobey you, and they will not see any creation for Him other than them? He said: No, I want to create a creation on the earth and place a vicegerent on it. And he mentioned the hadith. Ibn Isaac. It is said, and God knows best, that God created Adam, then placed him and looked at him for forty years before the soul was breathed into him until he returned to being clay like pottery and no fire touched him. It is said, and God knows best, that when the soul reached his head, he sneezed and said, "Praise be to God," and he mentioned the hadith.

The Qur'an, the hadith and the Athar indicate that He, glory be to Him, breathed into him from His spirit after creating his body. From that breath the spirit occurred in him. If his spirit had been created before his body, along with the spirits of his descendants, the angels would not have been amazed by his creation and would not have been amazed by the creation of the fire and said, "For what did You create it?" while they saw the spirits of the children of Adam, among them the believer and the disbeliever, the good and the bad.

And since the souls of the unbelievers were all subordinate to Iblis, and indeed the unbelieving souls were created before his unbelief, then God, glory be to Him, only judged him to be an unbeliever after creating Adam's body and soul, and he was not an unbeliever before that. So how could the souls before him be unbelieving and believing, and he was not an unbeliever at that time? And did unbelief occur to the souls except through his beautification and seduction? So the unbelieving souls only occurred after his unbelief, unless it is said that they were all believers, then they apostatized because of him. And what they used as evidence for precedence of the creation of the souls It is contrary to that.

In the hadith of Abu Hurairah about the creation of the world, there is news about the creation of the species of the world. The creation of Adam was delayed until Friday. If the souls were created before the bodies, they would have been among the world created in six days. Since he did not tell about their creation in these days, it is known that their creation follows the creation of the offspring, and that the creation of Adam alone is what occurred in those six days. As for the creation of his offspring, it is according to the observed and witnessed aspect. If the soul had existed before the body and was alive, knowing and speaking, it would have remembered that in this world and felt it, even if only in some way.

It is impossible for a living, knowledgeable, speaking being to know its Lord while it is among a multitude of spirits, and then to move to this body and not be aware of its state before that in any way.

And if after separation she feels her condition while she was in the body in detail and knows what she was like here, even though she acquired things through the body that prevented her from much of her perfection, then she feels her first condition and she is not prevented there by way of priority, unless it is said that her attachment to the body and her preoccupation with managing it prevented her from feeling her first condition, so it is said that suppose that it prevented her from feeling it in detail and perfection, so does it prevent her from the slightest feeling in any way of what she was like before her attachment? With the body, and it is known that its attachment to the body did not prevent it from feeling its first states while it was in the body, so how could it prevent it from feeling what was before that?

Also, if it had existed before the body, it would have been knowledgeable, living, speaking, and rational. But when it attached itself to the body, it took away all of that, and then it acquired feeling, knowledge, and reason little by little. If this had been the case, it would have been the most amazing thing for the soul to be complete and rational, then to return to being deficient, weak, and ignorant, and then to return after that to its reason and strength. So where is there in reason,

transmission, and innate disposition that indicates this, and God Almighty said: {And God brought you forth from the wombs of your mothers.} You do not know anything, and He has given you hearing, sight, and hearts that you may give thanks.} So this state in which He has brought us out is our original state, and knowledge, reason, understanding, and power are new to us and have occurred in us after they did not exist, and we did not know anything at all before that, since we did not have an existence by which we could know and understand.

Also, if it had been created before the bodies and it was as it is now of good and bad, disbelief and faith, good and evil, that would have been established for it before the actions, and it only acquired these attributes and forms from its actions that it sought to seek and for which it relied on the body, so it would not have been described with those forms and attributes before its establishment in the bodies with which it performed those actions.

And if it was decreed for her before her creation, then she came out to this abode according to what was decreed for her, then we do not deny the Book and the decree that preceded her from God. And if there was evidence that she was created as a whole, then she was deposited in a place as a living, knowing, speaking being, then every time she emerges into her bodies one thing at a time, then we would be the first to say it. So God, glory be to Him, is capable of all things, but we do not inform about His creation and command except through what He informed about Himself through the tongue of His Messenger. And it is known that the Messenger did not inform about that about Him, but rather he informed about what is in The authentic hadith states that the creation of the son of Adam takes place in his mother's womb for forty days as a drop of semen, then he becomes a clot for a similar period, then he becomes a lump of flesh for a similar period, then the angel is sent to him and he breathes the spirit into him, and the angel alone is sent to him.

Then he breathes into it, and when he breathes into it, that is the reason for the soul to occur in it. He did not say that the angel sends to him the soul and it enters his body. Rather, he sends to him the angel and the soul occurs in him by his breathing into it. It is not that God, glory be to Him, sent to him the soul that existed before that for a long time with the angel. So there is a difference between sending to him an angel who breathes the soul into him and sending to him a created soul that exists by itself with the angel. Consider what the text indicates from These two meanings, and God is the Grantor of success.

Question Nineteen

And what is the reality of the soul? Is it a part of the body, or an accident of its accidents, or a body that resides in it and is deposited in it, or an abstract essence? Is it the spirit or something else? And is the commanding, the blaming, and the contented one soul that has these qualities, or are they three souls?

The answer is that these are issues that people from all sects have spoken about, and their statements have become confused and their mistakes have become numerous. Allah has guided the followers of the Messenger, the people of his Sunnah, to the truth about which they differed, by His permission. And Allah guides whomever He wills to the straight path. So we will mention the statements of the people and what they have for and against in those statements, and we will mention what is correct, with the praise and help of Allah.

Imam Abu al-Hasan al-Ash'ari said in his *Maqalat*: People differed about the spirit, the soul, and life. Is the spirit life or something else? Is the spirit a body or not? Al-Nizam said: The spirit is a body and it is the soul. He claimed that the spirit is alive in itself and denied that life and strength could be a meaning other than the living and strong. Others said: The spirit is an accident.

And some of them, including Ja`far ibn Harb, said: We do not know whether the soul is a substance or an accident. Thus he said: And they based their argument on the words of the Most High: {And they ask you about the soul. Say: The soul is from the command of my Lord.} And He did not tell us what it is, neither that it is a substance nor an accident. He said: And I think that Ja`far proved that life is not the soul. He proved that life is an accident.

Al-Jubba'i believed that the soul is a body and that it is not life, and life is an accident. He based his argument on the words of the linguists: "The soul of man has left." He claimed that accidents cannot affect the soul.

Some say that the soul is nothing more than the balance of the four natures. They did not return from their statement of balance except to the moderate, and they did not establish anything in the world except the four natures, which are heat, cold, moisture, and dryness.

Some people said that the soul is a fifth meaning other than the four natures, and that there is nothing in this world except the four natures and the soul. They differed about the works of the soul, so some of them established them as natures and some of them established them as choice. Some people said that the soul is pure blood free from turbidity and impurities.

They said the same about strength.

Some say that life is the innate heat, and all those whose statements we have mentioned about the soul from the people of natures prove that life is the soul.

The deaf man did not confirm that life and the soul were anything other than the body, and he would say, "I have no intellect except the long, broad, deep body that I see and witness." He would say, "The soul is this body itself, nothing else." This mention was made of it in order to clarify and emphasize the reality of the thing, not that it is a meaning other than the body.

It was mentioned on the authority of Aristotle that the soul is not a meaning elevated above being subject to management, origination, and decay, but rather a simple substance spread throughout the entire world of living things in terms of its actions and management, and that the attribute of paucity or abundance cannot be applied to it. He said that it is, as it was described, spread throughout this world, not divided in essence and structure, and that it is in every living thing in the world with one meaning and nothing else.

Others said: Rather, the soul is an existing meaning with limits, corners, length, width, and depth, and that it does not separate in this world from other things that are subject to the rule of length, width, and depth, and each one of them is united by the attribute of limit and end. This is the saying of a group of dualists who are called the Mathaniyyah.

A group said that the soul is described by what those we mentioned described it with in terms of meaning.

The limits and ends, except that it is not separate from others that cannot be described with the description of life, and these are the Disaniyyah. Al-Hariri narrated on the authority of Ja`far ibn Mubashir that the soul is a substance that is not this body and is not a body, but it is a meaning of the son of the substance and the body.

Others said that the meaning of the soul is other than the spirit, and the spirit is other than life, and life, according to him, is an accident, and he is Abu al-Hudhayl. He claimed that it is possible for a person, while he is asleep, to be deprived of the soul and spirit, but not of life, and he cited as evidence for that the words of the Most High: {Allah takes the souls at the time of their death, and those that do not die during their sleep.}

Jaafar bin Harb said: The soul is an accident that exists in this body and it is one of the tools that help a person to act, such as health, safety, and the like, and it is not connected to any of the attributes of substances and bodies. This is what Al-Ash'ari narrated.

A group said that the soul is the breeze that enters and exits through breathing. They said that the spirit is an accident and it is life only and it is not the soul. This is the saying of Judge Abu Bakr bin Al-Baqillani and those who followed him from the Ash'aris.

A group said: The soul is neither a body nor an accident, and the soul is not in a place, nor does it have length, nor width, nor depth, nor color, nor part, nor is it in the world nor outside it, nor is it separate from it nor distinct from it. This is the saying of the Peripatetics, and it is what al-Ash'ari narrated from Aristotle. They claimed that its attachment to the body is not by dwelling in it, nor by proximity, nor by cohabitation, nor by adhesion, nor by opposition, but rather it is only its management. This school was chosen by al-Basanji and Muhammad ibn Al-Nu'man, nicknamed Al-Mufid, and Muammar ibn Abbad Al-Ghazali, and it is the opinion of Ibn Sina and his followers, and it is the worst of the doctrines, the most invalid and the furthest from the truth.

Abu Muhammad ibn Hazm said: The rest of the people of Islam and the religions that acknowledge the afterlife have said that the soul is a long, wide, deep body with a place like a corpse, located and allocated to the body. He said: And this is what we say. He said: The soul and the spirit are two synonymous names for one meaning, and their meaning is one.

Abu Abdullah bin Al-Khatib has defined the schools of thought of the people regarding the soul, and he said what every human being refers to by saying that we are either a body or an accident that pervades the body, or neither a body nor an accident that pervades it. As for the first section, which is that it is a body, then that body is either this body, or it is a body participating in this body, or it is external to it. As for the third section, which is that the human soul

It is a body outside this body. No one has said this. As for the first section, which is that the human being is this body and the specific structure, it is the opinion of the majority of people and it is the chosen opinion of most theologians.

Ibn Qayyim said: It is the saying of the majority of people whose sayings Al-Razi knew from the people of innovations and others of the misguided. As for the sayings of the Companions, the Followers, and the people of Hadith, he had no awareness of them at all, and I do not believe that they have a saying in that, as is his habit in narrating the false doctrines in the issue. The true doctrine that the Qur'an, the Sunnah, and the sayings of the Companions indicated, he did not know it and did not mention it. This is what he attributed to the majority of people, that the human being is this specific body. Only, and there is nothing behind it. It is one of the most invalid statements on the issue. Rather, it is more invalid than the statement of Ibn Sina and his followers. Rather, what the majority of rational people are upon is that man is the body and the soul together, and his name may be given to one of them without the other by evidence.

People have four opinions about the term "human being." Is it the soul only, or the body only, or both of them together, or each of them? These four opinions are about his speech. Is it the word only, or the meaning only, or both of them together, or each of them? The difference between them is about the speaker and his speech.

Al-Razi said: As for the second section, which is that man is a specific body that exists inside this body, those who say this differed in identifying that body in several ways.

The first is that it is the four humors from which this body is generated.

The second is blood

The third is that it is the gentle spirit that is generated in the left side of the heart and penetrates the arteries to the rest of the organs.

The fourth is that it is the spirit that ascends in the heart to the brain and adapts in the proper manner to accept the power of memorization, thought, and remembrance.

The fifth is that it is an indivisible part of the heart.

The sixth is that it is a body that is different in essence from this sensible body, and it is a body of light, a sublime, light, living, moving entity that penetrates the essence of the organs and flows in them as water flows in a rose, oil flows in an olive, and fire flows in coal. So as long as these organs are fit to accept the effects that flow to them from this subtle body, that subtle body remains intertwined with these organs and provides them with these effects of sensation and voluntary movement.

If these organs become corrupted due to the coarse humors taking over them and they are unable to accept those effects, the soul leaves the body and separates to the world of spirits.

This statement is the correct one in this matter. It is the only correct statement. All statements other than it are invalid. This is indicated by the Book, the Sunnah, the consensus of the Companions, and the evidence of reason and common sense. We will present the evidence for it in a single order.

The first proof is the Almighty's saying: {Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term.} The verse negates three proofs: the news of their taking, keeping, and sending them back.

Fourth: The Most High's saying: "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], 'Delivere [your souls]! Today you will be recompensed with a humiliating punishment.' until the Most High's saying: "And you have certainly come to Us individually just as We created you the first time."

It contains four pieces of evidence.

One of them is the angels extending their hands to take it.

The second is describing it as exit and exit.

The third is the news of her torment on that day.

Fourth: The news of her coming to her Lord. These are seven pieces of evidence.

The eighth is the Most High's saying : {And it is He who takes your souls by night and knows what you have committed by day. Then He raises you up therein that a specified term may be fulfilled. Then to Him is your return.} until the Most

High's saying: {Until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].} And in it are three proofs.

One of them is the news of the death of souls at night.

The second is sending them to their bodies during the day.

The third is that the angels take him to the hospital at the time of death. These are ten pieces of evidence.

Eleventh: The Almighty's saying: "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My servants and enter My Paradise." And in it are three proofs.

One of them described it as a return.

The second described it as entering

The third described it as satisfaction.

The Salaf differed as to whether this is said to her at death, at the Resurrection, or in both places, with three opinions. It was narrated in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of Allaah be upon him) that the Prophet (peace and blessings of Allaah be upon him) said to Abu Bakr al-Siddiq: "As for the angel saying this to you at death?" Zayd ibn Aslam said: "I have been given good tidings of Paradise at death, on the Day of Judgment, and at the Resurrection." Abu Salih said: "Return to your Lord, well-pleased and pleasing." This is at death, so enter My servants and enter My Paradise. He said: "This is on the Day of Resurrection." These are fourteen proofs.

The fifteenth is his statement that when the soul is taken, the sight follows it. There are two proofs for this.

One of them described it as being grasping.

The second is that the sight sees it.

Seventeenth: What was narrated by Al-Nasa'i: Abu Dawud narrated to us on the authority of Affan on the authority of Hammad on the authority of Abu Ja'far on the authority of Ammarah bin Khuzaymah that his father said: I saw in a dream as if I was prostrating on the forehead of the Prophet, so I informed him of that and he said: The soul meets the soul. So the Messenger of God was convinced of

this. Affan said this with his head up to his throat and he placed his forehead on the forehead of the Prophet, so he informed that the souls meet in a dream. The statement of Ibn Abbas has already been presented: The souls of the living and the dead meet in In a dream, they ask each other questions, and God takes the souls of the dead.

The eighteenth is his statement in the hadith of Bilal: “God took your souls and returned them to you when He willed.” In it are two proofs: He described them as being taken and returned.

The twentieth is his saying: The soul of the believer is a bird that hangs in the trees of Paradise. There are two proofs for this.

One of them is that it is a bird.

The second is that it is hung on the trees of Paradise and eaten, according to the two interpretations.

The twenty-second is his saying: The souls of the martyrs are in the crops of green birds that roam in Paradise wherever She (The Soul) wanted to take refuge in lamps hanging from the throne. Then your Lord looked at them and said, “What do you want?” The hadith has been presented and there are six proofs for it.

One of them is that it is deposited in the belly of a bird.

The second is that it roams in Paradise.

The third is that it eats its fruits and drinks from its rivers.

Fourth: It takes refuge in those lamps, i.e. it resides in them.

Fifth: The Almighty Lord addressed her and made her speak, so she answered and addressed Him.

The sixth is that she asked to return to the world, so it is known that she is one of those things that accepts return. If it is said that all of this is a description of the bird, not a description of the soul, it is said that the soul deposited in the bird is what is meant. According to the narration that Abu Omar preferred, which is his saying, “The souls of the martyrs are like birds,” it negates the question completely.

Twenty-ninth: His statement in the hadith of Talha bin Ubaidullah: I wanted my money in the forest, and night overtook me, so I took refuge at the grave of Abdullah bin Amr bin Hizam, and I heard a recitation from the grave, the best I had ever heard. So the Messenger of Allah said: That is Abdullah. Didn't you know that Allah took their souls and placed them in lamps of emerald and ruby, then hung them in the middle of Paradise? When night falls, their souls are returned to them, and they remain like that until dawn comes, when their souls are returned to their place. Which had four pieces of evidence in addition to what was mentioned above.

One of them put it in the lamps

The second is its transfer from one space to another.

The third is speaking and reading it in the grave.

The fourth described it as being in a place.

The thirty-third hadith of Al-Bara' bin Azib, the context of which was mentioned earlier, and it contains twenty proofs.

One of them is the Angel of Death saying to himself: "O reassured soul, return to your Lord, well-pleased and pleasing." This address is to those who understand and reason.

The second is his saying, "Go out to forgiveness from God and approval."

The third is his saying: "It comes out flowing like a drop flowing from the mouth of a water skin."

Fourth: His saying: They will not leave it in his hand for the blink of an eye until they take it from him.

Fifth: His saying: "Until they shroud her in that shroud and embalm her with that embalming agent." So he informed that she would be shrouded and embalmed.

The sixth is his saying: Then he ascends with his soul to heaven.

The seventh is his saying: "And there is found from it something like the most fragrant scent of musk."

The eighth is his saying: “The gates of heaven will be opened for him.”

The ninth is his saying: And those closest to him will accompany him from every heaven until he reaches the Most High Lord.

The tenth is His saying: Then the Most High will say: Return My servant to the earth.

Eleventh: His saying: Then his soul will be returned to his body.

The twelfth is his statement about the soul of the unbeliever, which is dispersed throughout his body, and he pulls it, and the veins and nerves are severed from it.

The thirteenth is his saying: “And his spirit will be found to be like the most foul odor found on the face of the earth.”

The fourteenth is his saying: “He will throw his soul from the sky and it will be thrown down and fall to the earth.”

The fifteenth is his saying: “They do not pass by it before a group of angels except that they say: What is this good spirit and what is this evil spirit?”

The sixteenth is his saying: They will sit down and say to him: What did you say about this man? If this was about the soul, then it is obvious, and if it was about the body, then it is after the soul returned to him from heaven.

The seventeenth is his saying: “Then when his soul ascends, it will be said: ‘O Lord, your servant so-and-so.’”

The eighteenth: His saying: “Send him back and show him what I have prepared for him of honor, so he can see his seat in Paradise or Hell.”

Nineteenth: His saying in the hadith: When the soul of the believer departs, every angel of God between heaven and earth prays for it. So the angels pray for his soul and the children of Adam pray for his body.

The twentieth is his saying: “Then he will look at his seat in Paradise or Hell until the Hour comes, and the body will have been torn apart and destroyed. And the one who sees the two seats is the soul.”

Chapter Fifty-Four: The Hadith of Abu Musa: The soul of the believer exudes a scent more fragrant than musk.

Then the angels who take him will set out with him, and angels from below the heaven will meet him and say, "This is so-and-so, son of so-and-so. He used to do such-and-such, with his good deeds." They will say, "Welcome to you and to him." Then they will seize it from them and he will ascend with it through the gate from which his deeds used to ascend, and it will shine in the heavens, and it will be like the sun's light, until it reaches the Throne. As for the disbeliever, when he is taken, his soul will depart, and they will say, "Who is this?" They will say, "So-and-so, son of so-and-so, used to do such-and-such, with his good deeds." His deeds, and they say, "No welcome, no welcome. Send him back." So he is returned to the lowest parts of the earth, to the dust. There are ten proofs in it.

One of them is the exit of his soul

The second one smells good

The third is the angels setting out with it.

The fourth is the angels' greeting to her.

The fifth is their capture of it.

The sixth is their ascent with it

The seventh is the shining of the heavens with its light.

The eighth: It ends at the throne.

The ninth: The angels' saying: "Who is this and that?" is a question about an eye and a self-sufficient entity.

The tenth is his saying: Return him to the lowest of the earths.

Chapter Sixty-Four: The Hadith of Abu Hurairah: When the soul of a believer departs, two angels meet him.

They will ascend him to the sky, and the people of the sky will say, “A good soul came from the earth. May God’s blessings be upon you and upon the body you inhabited.” And he mentioned musk. Then he will ascend with him to his Lord, the Almighty and Majestic, and He will say, “Return him to the last of the two terms.” So there are six proofs in it.

One of them is his saying: Two angels received him.

The second is his saying, “And they ascend him to the sky.”

The third is the angels’ saying: A good spirit came from the earth.

The fourth is their prayers upon her.

The fifth smells good

The sixth is to ascend with it to God Almighty

Chapter Seventy-One: The hadith of Abu Hurairah, may God be pleased with him, that the believer is attended by...

The angels, then if it is a righteous man, they say: Come out, O good soul, that was in the good body, come out praiseworthy and receive good tidings of relief and fragrance and a Lord who is not angry. And it will continue to be said to it until it comes out, and it will ascend with it until it reaches the heaven, and it will be opened for it, and it will be said: Who is this? And it will be said: So-and-so, son of so-and-so. And it will be said: Welcome to the good soul, that was in the good body, enter praiseworthy and receive good tidings of relief and fragrance and a Lord who is not angry. And it will continue to be said: It has that until it reaches the heaven in which is Allah, the Almighty and Majestic. And if the man is evil, he says, “Come out, O evil soul, that was in the evil body. Come out, reprehensible, and receive good news of boiling water and pus-filled water and other similar pairs.” And it continues to be said to it until it comes out and reaches the heaven. And it is said, “Who is this?” And it is said, “So-and-so, son of so-and-so.” And it is said, “No welcome to the evil soul, that was in the evil body. Go back, reprehensible, for the gates of heaven will not be opened for you.” So it is sent to the earth. Then It goes to the grave, and it is an authentic hadith, and it contains ten pieces of evidence.

One of them is his saying: It was in the good body and it was in the bad body. Here there is a state and a location.

The second is his saying, "Get out, Hamida."

The third is his saying, "And be glad of a spirit and basil." This is good news of what will happen to her after she leaves.

Fourth: He said: "It will continue to be said to her until she reaches the sky."

The fifth is his saying: "He opens the door for her."

The sixth is his saying: Enter Hamida.

The seventh is his saying: until he reaches the heaven in which is God Almighty.

The eighth is his saying to the wicked soul: Go back, you are reprehensible.

Ninth: The gates of heaven will not be opened for you.

The tenth is his saying: "Then it is sent to the earth, then it goes to the grave."

Chapter Eighty-One: His saying: Souls are conscripted soldiers, so those of them that know each other will come together.

And what is not incompatible with them differs, so he described them as being conscripted soldiers, and soldiers are entities that exist on their own, and he described them as being familiar and incompatible, and it is impossible for these soldiers to be accidents or for them to be neither inside the world nor outside it, nor some of it nor all of it.

The eighty-second is his statement in the hadith of Ibn Masoud, may God be pleased with him, about the souls meeting and smelling each other as horses smell each other, and it has been mentioned before.

The eighty-third is his statement in the hadith of Abdullah bin Amr, may God be pleased with them both, that the souls of the believers meet at a distance of two days' journey, and neither of them sees his companion.

The eighty-fourth: The effects that we mentioned in the creation of Adam, and that when the spirit entered his head, he sneezed and said, "Praise be to God."

And when the spirit reached his eyes, he looked at the fruits of Paradise, and when it reached his stomach, he desired food, so he jumped up before the spirit reached his feet, and that it entered reluctantly and exits reluctantly and exits reluctantly.

The eighty-fifth: The effects in which the Most High Lord brings forth the soul and distinguishes the wretched from the happy and their difference then in brightness and darkness and the souls of the prophets among them are like lamps and it has been mentioned before.

Eighty-sixth: The hadith of Tamim al-Dari: When the soul of the believer ascends to God, he prostrates before Him, and the angels receive the soul with good news, and God Almighty says to the Angel of Death: Take the soul of My servant and place him in such and such a place. And it has been mentioned before.

Eighty-seventh: The effects that we mentioned regarding the resting place of souls after death and the differences of people regarding that. Within that difference is the consensus of the predecessors that the soul has a resting place after death, even if they differed regarding its specification.

The eighty-eighth: What is known by necessity is that the Messenger of God came with it and informed the nation about it, that their bodies will grow in the graves, and when the trumpet is blown, every soul will return to its body and enter it, and the earth will split open from it, and he will rise from his grave.

In the hadith of the trumpet, it is said that Israfil, peace be upon him, calls the souls and they all come to him: the souls of the Muslims in light and the others in darkness. He gathers them all together and hangs them on the trumpet. Then he blows into it and the Lord, may His glory and majesty be glorified, says: Every soul will return to its body. Then the souls come out of the trumpet like bees, filling what is between.

The heaven and the earth, then each soul will come to its body and enter, and God will command the earth to split open from them, and they will go out quickly to their Lord, rushing to the caller, hearing the caller from a nearby place, and at once they are standing, looking on.

This is known by necessity, that the Messenger informed us of it, and that God, glory be to Him, does not create for them souls other than the souls that were in this world. Rather, they are the souls that acquired good and evil. He created their bodies in another creation, then returned the soul to the bodies.

The eighty-ninth: The soul and the body will dispute before the Lord Almighty on the Day of Resurrection. Ali bin Abdul Aziz said: Ahmad bin Yunus told us: Abu Bakr bin Ayyash told us, on the authority of Abu Saeed Al-Baqqal, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The dispute between people will continue on the Day of Resurrection until the soul disputes with the body. The soul will say: O Lord, I was only a spirit from You, You placed me in this body, so I have no sin. The body will say: O Lord, I was... A body You created me and entered into this spirit like fire, in it I stood and with it I sat, with it I go and with it I come, I have no sin. He said: Then it will be said: I will judge between you. Tell me about a blind man and a crippled man who entered a garden. The crippled man said to the blind man: I see fruit, if I had two legs I would reach it. The blind man said: I will carry you on my neck. So he carried him and reached for the fruit and they both ate. On whom is the sin? They said: On both of them. He said: You have both judged yourselves.

Ninety hadiths and reports indicating the torment and bliss of the grave until the Day of Resurrection. It is known that the body has perished and decayed, and that the torment and bliss that continue until the Day of Resurrection are only for the soul.

Ninety-one: The news of the truthful and trustworthy in the authentic hadith about the martyrs: When they were asked what they want, they said: We want our souls to be returned to our bodies so that we may be killed in you once again. So this is a question and an answer from a living, knowledgeable, speaking being who accepts being returned to the world and entering into bodies from which they came out. And these souls were asked while they were roaming in Paradise and the bodies had been torn apart by decay.

The ninety-second: It was proven from Salman al-Farisi and other companions, may God be pleased with them, that the souls of the believers are in a state of purgatory, going wherever they want, and the souls of the infidels are in Sijjin. This has been mentioned previously.

The ninety-third: The Prophet saw the souls of the people to the right and left of Adam on the night of the Isra'. He saw them in a specific place.

The ninety-fourth: He will see the souls of the prophets in the heavens, and they will greet him and welcome him, as he had informed us. As for their bodies, they will be on the earth.

The ninety-fifth: He saw the souls of children around Abraham (PBUH)

The ninety-sixth: He saw the souls of those being tormented in the Barzakh with various types of torment in the hadith of Samurah, which was narrated by Al-Bukhari in his Sahih. Their bodies had disintegrated and wasted away, and what he saw were their souls and their breaths doing that to them.

The ninety-seventh: His news, glory be to Him, about those who were killed in His cause, that they are alive with their Lord, being provided for, and that they are happy and rejoicing over their brothers. This is certainly for the souls, because the bodies in the dust will see the return of their souls to them on the Day of Resurrection.

The ninety-eighth is what was mentioned above from the hadith of Ibn Abbas, may God be pleased with them both, and we are presenting it to show how much evidence it contains of the invalidity of the statement of the atheists and the people of innovations regarding the soul, and we have mentioned its chain of transmission previously. He said, while the Messenger of God was sitting one day, he recited this verse: {And if you could but see when the wrongdoers are in the overwhelming pangs of death} the verse. Then he said: By the One in Whose Hand is the soul of Muhammad, no soul departs from this world until it sees its seat in Paradise or Hell. So when it is with That is a row for him of two ranks of angels, arranged in order between the two horizons, as if their faces were the sun. He looks at them as no one else sees. And although you see that he looks at you, with each angel among them are shrouds and embalming materials. So if he is a believer, they give him good tidings of Paradise and say, "Come out, O reassured soul, to the pleasure of Allah and His Paradise. Allah has prepared for you of honor that which is better for you than this world and whatever is in it." And they continue to give him good tidings, for they are kinder to him and more compassionate than a mother to her child. Then they extract his soul from under every fingernail and joint. The first one dies, then the first, and every limb cools down, one after the other, and it becomes easy for them, even though you see it as hard, until it reaches his chin. It is more hateful to come out of the body than the child when it comes out of the womb. So every angel among them competes to seize it, so an angel seizes it. Then the Messenger of Allah recited: {Say, "The Angel of Death who is assigned to you will take you. Then to your Lord you will be returned."} So he receives her in white shrouds, then he embraces her, and he is more attached to her than a woman to her child. Then a fragrance emanates from her, more pleasant than musk, and they inhale a pleasant fragrance and rejoice over it and say, Welcome to the good wind and the good soul. O Allah, bless him with a soul and bless the body from which it came out. He said: So they ascend with it and a scent more pleasant than musk wafts to them. So they pray for it and rejoice in it, and the gates of heaven are opened for them, and every angel in every heaven they pass by prays for it until it reaches before the

Almighty, may His glory be exalted. Then the Almighty, may He be glorified, says: Welcome to the soul.

Al-Tayyiba, let her enter Paradise and show her her seat in Paradise and show her what You have prepared for her of honor and bliss. Then take her to the earth, for I have decreed that from it I created them and into it I will return them and from it I will bring them out another time. By the One in Whose Hand is the soul of Muhammad, it is more averse to leaving it than when it used to leave the body and say, "Where are you taking me to that body in which I was?" They will say, "We have been commanded to do this, so you must do it." So they will descend with her according to the extent of their leisure. From his washing and shrouding, they put that spirit between the body and its shrouds. So consider how many places in the hadith testify to the invalidity of the statement of the falsifiers regarding the spirit.

The ninety-ninth: What was mentioned by Abd al-Razzaq, on the authority of Muammar, on the authority of Zaid bin Aslam, on the authority of Abd al-Rahman bin al-Baylamani, on the authority of Abdullah bin Umar, may God be pleased with them both, who said: When a believer dies, two angels are sent to him with basil from Paradise and a rag in which he is held, and it comes out like the best scent anyone has ever found with his nose, until he is brought to the Most Merciful, may His glory be exalted, and the angels prostrate before him and he prostrates after them. Then Michael, peace be upon him, is called and it is said: Take this soul and place it with the souls of the believers until... I will ask you about it on the Day of Resurrection

The narrations from the Companions have shown that the soul of the believer prostrates before the Throne at the time of death and at the time of death. As for when it comes to God, the best greeting for it is to say: O God, You are peace and from You is peace. Blessed are You, O Possessor of majesty and honor.

Al-Qadi Nur al-Din ibn al-Sa'igh told me: I had an aunt who was one of the righteous and pious women. He said: I was waiting for her during her death illness, and the spirit said to me: When you come to God and stand before Him, what should be your greeting and what should you say to Him? He said: I was overwhelmed by her question and thought about it, then I said: Say: O God, You are peace and from You is peace. Blessed are You, O Possessor of majesty and honor. He said: When she died, I saw her in a dream, and she said to me: May God reward you with good. I was astonished and did not know what to say. Then I remembered that word that you said to me, so I said it.

Chapter One Hundred: What the general public of the earth has shared in knowledge of regarding the encounter

The souls of the dead, their questioning of them, and their telling them things that were hidden from them, but they saw them with their own eyes. This is more than can be mentioned.

What is more amazing than this one hundred and first aspect is that the soul of the sleeper is affected in the dream and he sees them clearly on the body, and this is from the effect of the soul on the soul, as Al-Qayrawani mentioned in the book Al-Bustan.

He said: I had a neighbor who used to curse Abu Bakr and Umar, may God be pleased with them. One day, he cursed them more than once, so I took him and took him. I went back to my house, feeling sad and depressed. I slept and left dinner. I saw the Messenger of God in a dream, so I said: O Messenger of God, so-and-so curses your companions. He said: Who are my companions? I said: Abu Bakr and Umar. He said: Take this knife and slaughter him with it. So I took it, laid him down, and slaughtered him. I saw as if his blood had gotten on my hand, so I dropped the knife and reached down to the ground to wipe it. I woke up and I heard screaming from the direction of his house. I said, "What is this screaming?" They said, "So-and-so died suddenly." When we woke up, I came and looked at him. There was a line drawn at the place of slaughter.

In the Book of Dreams by Ibn Abi Al-Dunya, on the authority of a sheikh from Quraysh, he said: I saw a man in Ash-Sham, half of his face had turned black and he was covering it. I asked him about that, and he said: I have made a promise to God that no one will ask me about that except that I will tell him about it. I was very aggressive towards Ali bin Abi Talib, may God be pleased with him. Then, while I was sleeping one night, someone came to me in my dream and said to me: You are the one who has attacked me. He struck the side of my face, and I woke up with the side of my face black, as you can see.

Mas`adah narrated on the authority of Hisham bin Hassan, on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Musa bin Ubaydah, on the authority of Safiyyah bint Shaybah, who said: I was with Aisha, may God be pleased with her, when a woman came to her with her hand covered, and the women began to curse her. She said: I have only come to you because of my hand, for my father was a generous man, and I saw in a dream pools with men with vessels on them, giving water to whoever came to them. I saw my father. I said: Where is my mother? He said: Look. So I looked, and behold, my mother had nothing on her except a piece of rag. He said: She never gave in charity except that rag and the fat of a cow that they slaughtered. That fat melts and softens it, and she was saying: "And make him thirsty." She said: So I took one of the vessels and gave her something to drink, and it was called from above me: "The one who gave her something to drink, may God dry up his hand." So my hand became as you see.

Al-Harith bin Asad Al-Muhasibi, Asbagh, Khalaf bin Al-Qasim and a group of people mentioned on the authority of Saeed bin Maslama who said: While a woman was with Aisha, she said: I have pledged allegiance to the Messenger of Allah that I will not associate anything with Allah, nor steal, nor commit adultery, nor kill my son, nor bring forth a slander that I have invented from before me and my feet, nor disobey in what is right. So I have fulfilled my promise to my Lord, and my Lord has fulfilled my promise to me. By Allah, Allah will not punish me. Then an angel came to her in a dream and said to her: No, for you are displaying yourself, and you are showing off your adornment, and you are concealing your goodness, and you are harming your neighbor, and you are disobeying your husband. Then he put down his cloak. His five fingers on her face and he said five for five, and if you increase it, we will increase it for you. So she became and the traces of the fingers were on her face.

And Abd al-Rahman ibn al-Qasim, the companion of Malik, said: I heard Malik say: Ya`qub ibn Abdullah ibn al-Ashja` was one of the best of this nation. He slept on the day he was martyred and said to his companions: I have seen something and I will tell him that I saw as if I entered Paradise and was given milk to drink, so he kept vomiting the milk and was martyred after that. Abu al-Qasim said: He was in a raid at sea in a place where there was no milk. I heard someone other than Malik mention it and mention that he Maruf said: I saw in a dream that I was entering Paradise and I was given milk to drink in it. Some of the people said to him: I swear by you that when you vomited, you vomited milk that would become solid, meaning sparkling, and there was no milk or sheep in the ship. Ibn Qutaybah said: His saying that it became solid means sparkling. It is said that milk became solid, and from it is the word "solidified," and from it is the hadith of Umar that the doctor gave him milk to drink, and from the wound came out white and solid.

When Nafi' al-Qari' spoke, the scent of musk could be smelled from his mouth. It was said to him: "Every time you sit, you apply perfume." He said: "I have never touched perfume or come near it, but I saw the Prophet in a dream while he was reciting in my mouth, and since that time, I have been smelling this scent from my mouth."

Mas`adah mentioned in his book on dreams on the authority of Rabi` bin al-Raqqashi, who said: Two men came to me and sat down to gossip about a man, so I forbade them. Then one of them came to me later and said: I saw in a dream as if a black man brought me a plate on which was a side of a pig, the fattest meat I had ever seen. He said to me: Eat. I said: I eat pork and you threaten me. So I ate, and in the morning my mouth had changed, and he continued to find gas in his mouth for two months.

Al-Ala' bin Ziyad had a time in which he would stand up, so he said to his family that night: "I find a break, so when it is such and such a time, wake me up." But they did not. Then someone came to me in my sleep and said: "Get up, O Al-Ala' bin Ziyad, remember Allah and He will remember you." And he took hold of the hairs on the front of my head, and those hairs stood up on the front of my head and remained standing until he died. Yahya bin Bastam said: "We washed him on the day he died and they were standing on his head."

Ibn Abi Al-Dunya narrated on the authority of Abu Hatim Al-Razi on the authority of Muhammad bin Ali who said: We were sitting in the Sacred Mosque in Mecca when a man stood up, half of his face was black and half of it was white, and he said: O people, take a lesson from me, for I used to insult the two sheikhs and curse them. While I was sleeping one night, someone came to me, raised his hand, slapped my face, and said to me: O enemy of God, O sinner! Do you not curse Abu Bakr and Umar, may God be pleased with them? I woke up in this state.

Muhammad bin Abdullah Al-Mahlabi said: I saw in a dream that I was in the courtyard of Banu So-and-so, and the Prophet was sitting on a hill, with Abu Bakr and Umar standing in front of him. Umar said to him: O Messenger of Allah, this man curses me and curses Abu Bakr. He said: Bring him, O Abu Hafs. So a man was brought, and he was the Omani, and he was well-known for cursing them. The Prophet said to him: Lay him down. So he laid him down. Then he said: Slaughter him. So he slaughtered him. He said: Nothing woke me up except his screaming. I said: Why should I not tell him? Perhaps he will repent. When I approached his house, I heard intense weeping. I said: What is this weeping? They said: The Omani was slaughtered last night on his bed. He said: So I approached his neck, and behold, from his ear to his ear. A red way like trapped blood

Al-Qayrawani said: A sheikh of ours, one of the people of virtue, told me: Abu al-Hasan al-Muttalibi told me in front of the Prophet's Mosque: I saw something strange in Medina. A man was cursing Abu Bakr and Umar, may God be pleased with them. One day, after the dawn prayer, a man came with his eyes popping out and running down his cheeks. We asked him: What is your story? He said: I saw the Messenger of God last night, and Ali was in front of him, and with him were Abu Bakr and Umar. They said: O Messenger of God, who is this who harms us and curses us? The Messenger of God said to me: Who is he? He ordered you to do this, O Abu Qais. So I said to him, "Ali," and pointed to him. He turned to me with his face and hand, and he had joined his fingers together and extended his index and middle fingers, and he aimed with them at my eyes. So I said, "If you have lied, may God put out your eyes." He put his fingers in my eyes, and I finished sleeping while I was in this state. He was crying, telling the people, and he announced his repentance.

Al-Qayrawani said: A sheikh from the people of virtue informed me. He said: A jurist informed me. He said: We had a man who used to fast a lot and regularly, but he used to delay breaking the fast. He saw in a dream as if two lions were taking him by the shoulders and clothes to a hot oven to throw him. He said: So I said to them: Why? They said: Because you are going against the Sunnah of the Messenger of God, for he ordered us to hasten breaking the fast and you are delaying it. He said: So his face became clear and black from the blazing fire, and he used to walk among the people wearing a veil.

And what is more amazing than this is that a man sees in his dream, while he is very thirsty, hungry and in pain, that someone else has given him something to drink, fed him or treated him with medicine, and then he wakes up and all of that has gone away from him. And people have seen strange things about this.

Malik narrated on the authority of Abu al-Rijal on the authority of Amra on the authority of Aisha that a slave girl of hers had bewitched her and that a Sindhi entered upon her while she was sick and said, "You have been bewitched." She said, "Who bewitched me?" He said, "A slave girl in whose lap a boy had urinated on her, so she called her slave girl and said, "Until I wash the urine on my garment." She said to her, "Have you bewitched me?" She said, "Yes." She said, "What prompted you to do that?" She said, "I wanted to hasten her emancipation." So she ordered her brother to sell her to one of the Bedouins who would mistreat her. So he sold her. Then Aisha saw in her dream that she should wash herself from three wells that feed each other, so she asked for water for them, so she washed herself and was cured.

Samak bin Harb had lost his sight, so he saw Abraham the Friend in a dream. He wiped his eyes and said, “Go to the Euphrates and immerse yourself in it three times.” So he did, and he regained his sight.

Ismail bin Bilal Al-Hadrami had gone blind, so he came to him in a dream and it was said to him: Say, O Near One, O Responder, O Hearer of supplications, O Kind to whomever He wills, restore my sight. Al-Layth bin Saad said: I saw him go blind and then regain his sight.

Ubayd Allah ibn Abi Ja`far said: I had a complaint that made me suffer from a hard time. I was reciting Ayat al-Kursi and then I fell asleep. Then two men were standing in front of me. One of them said to his companion: Recite a verse that contains three hundred and sixty mercies. Will this poor man not receive one mercy in it? Then I woke up and felt light.

Ibn Abi Al-Dunya said: A woman from the people of goodness and righteousness was afflicted with stomach pain. She saw in a dream someone saying, “There is no god but God,” boiled and rose water. She drank it, and God removed from her what she had been feeling.

He said: She also said: I saw in a dream, as if I was saying: Senna, honey, and black chickpea water are a cure for hip pain. When I woke up, a woman came to me complaining of pain in her hip, so I described that to her, and she benefited from it.

Galen said: The reason that prompted me to bleed the veins that were stroking was that I was ordered to do so twice in my sleep. He said: I was a young boy at that time. He said: I know a man whom God cured of a pain he had in his side by bleed the vein that was stroking because of a vision he saw in his sleep.

Ibn Al-Kharraz said: I was treating a man who was cursed, then he disappeared from me. Then I met him and asked him about his condition. He said: I saw in a dream a man in the garb of an ascetic leaning on a cane. He stood over me and said: Are you a cursed man? I said: Yes. He said: Use kabaa and jalanjabin. So I woke up and asked about them. I was told: kabaa is mastic and jalanjabin is roses preserved with honey. I used them for a few days and recovered. I said to him: That is Galen.

The facts in this regard are too many to mention. Some people have said that the origin of medicine is dreams. There is no doubt that many of its origins are based on dreams, just as some of them are based on experiences, some on analogy, and some on inspiration. Whoever wants to understand this should look into the history of physicians, and in the book Al-Bustan by Al-Qayrawani, and other books.

The second aspect after the hundredth is the Almighty's saying:

Indeed, those who earned by Our signs and were arrogant towards them - the gates of heaven will not be opened for them. This is evidence that the gates of heaven will be opened for the believers, and this opening is the opening of their souls.

At death, as mentioned in the extensive hadiths, the heavens are opened for the soul of the believer until it ends up in the hands of the Almighty Lord.

As for the unbeliever, the gates of heaven will not be opened for his soul, nor will the gates of Paradise be opened for his body.

Chapter 3 after 100: The Prophet's saying, "O Bilal, you have not entered Paradise."

Except that I heard your rustling in front of me, so why is that? He said: I did not break anything during the night or day except that I performed ablution and prayed two rak'ahs. He said: With them, and it is known that the one who heard his rustling in front of him is the soul of Bilal, otherwise his body was not transferred to Paradise.

The fourth aspect after the hundredth: the hadiths and reports on visiting graves, greeting their inhabitants, addressing them, and the news about their knowledge of their visitors and their response to them with greetings. This has been referred to previously.

The hundred-fifth aspect: Many of the spirits of the dead complain to their relatives and others about harmful things, and they find them as they complained about them, so they remove them.

The one hundred and sixth aspect: If the soul were an accident of the accidents of the body or an abstract substance that is not a body and has no state in it, then the statement of the one who says: I went out and went and stood and came and sat and moved and entered and returned and the like would all be false statements, because these attributes are impossible to prove with regard to accidents and abstract things, and every rational person knows the truth of his statement and the statement of others that it is so, so the criticism of that is a criticism of the most apparent information from the chapter of sophistry. It is not said that the result of this proof is adherence to the words People and their expressions, which may be literal or metaphorical, perhaps what they mean is that my body entered and exited, because we have only used the testimony of

reason and instinct to prove the meanings of these words. Everyone testifies with his reason and senses that he is the one who entered, exited, and moved, not just his body. So the testimony of the senses and reason to the meanings of these words and their attribution to the soul originally and to the body consequently is one of the most truthful testimonies, and relying on that is merely a verbal expression.

The one hundred and seventh aspect is that the body is a composite and a place for the soul's actions, so the body's entry, exit, and movement are like the entry of its vehicle, such as its horse or beast. If the soul were not capable of entering, exiting, moving, moving, and remaining still, then that would be like the entry of a human being's vehicle into a house and its exit from it without his entering it. This is known to be false by necessity, and everyone knows that his soul And his soul is the one that entered and exited, moved and directed the body and made it subordinate to it in entering and exiting. So it is its original and the body's subordinate. All of us are for the body by observation and for the soul by knowledge and reason.

The eighth aspect after the hundred is that if the soul were as he says, that it is an accident, then man would at any time be replaced by a hundred thousand souls or more, and man is only a man in his spirit and soul, not in his body, and the man who is man would not be the one before him by a moment and after him by a moment, and this is a type of obsession. And if the soul were abstract and its attachment to the body was by management only, not by cohabitation and interference, it would not be impossible for its attachment to this body to be severed and for it to be attached to something else. It is also permissible for the management of a house or city to be cut off from it and become related to the management of something else. Based on this management, we become doubtful as to whether this soul that belongs to Zayd is the first soul or something else, and whether Zayd is that man or someone else. A rational person would not allow this. If the soul were an accident or an abstract matter, the aforementioned doubt would arise.

The one hundred and ninth aspect is that everyone is certain that his soul is described by knowledge, thought, love, hatred, contentment, discontent, and other psychological states, and he knows that what is described by that is not an accident of his body's accidents, nor an abstract substance separate from his body and not adjacent to it, and he is certain of necessity that these perceptions are for a matter internal to his body, just as he is certain that if he hears, sees, smells, tastes, touches, moves, and is still, then those are matters established within him and added to his soul, and that the essence of the soul is that which... He did all of that. He did not do it merely or by accident, but rather He did it in

a localized manner within the world, moving from one place to another, moving and remaining, going out and coming in. He is nothing but this body and the body that flows in it, the interconnected things for it, without which it would have been like an inanimate object.

The one hundred and tenth aspect: If the soul were abstract and its attachment to the body was only an attachment to management, like the attachment of a sailor to a ship and a camel to its load, then it would be possible for it to abandon the management of this body and occupy itself with the management of another body, just as the sailor and the camel can do that. In that is the permissibility of transferring souls from bodies to bodies, and it cannot be said that the soul united with its body and thus the transfer was prevented for it, or that it has a natural love and an innate longing for the management of this body. For this reason, its transfer was prevented, because we say: The union of that which is not localized with the localized is impossible, and because if it were to unite with it, it would be nullified by its nullification, and because after the union, if they remain, they are two, not one, and if they both cease to exist and a third occurs, then it is not a union at all, and if one of them remains and the other is absent, then it is not a union either. As for the natural love of the soul for the body, the soul only loves it because it attains pleasures by means of it, and if the bodies are equal in obtaining what they seek, then their relation to it is equal. So your saying that the soul

The specific object is in love with the specific object. This is false. An example of this is when a thirsty person finds equal vessels, each of which achieves his goal. He is prevented from loving one of them in particular without the rest.

The one hundred and eleventh aspect is that if the human soul were an abstract substance, neither inside the world nor outside it, nor connected to the world nor separate from it, nor distinct nor apart from it, then it would be known by necessity that it exists with this attribute, because the knowledge of man of himself and his attributes is more evident than all that is known, and his knowledge of what is other than himself is subordinate to his knowledge of himself. It is known with certainty that this is false, for the majority of the people of the earth know that proving this existence Impossible in the minds, present and absent. So whoever says that about himself and his Lord, neither himself knows nor his Lord knows.

The one hundred and twelfth aspect is that this visible body is the place for all the attributes of the soul and its total and partial perceptions and the place for the apex of voluntary movements. So it is necessary that the bearer of those perceptions and attributes be the body and what resides in it.

As for their place being an abstract substance neither inside the world nor outside it, that is necessarily false.

The thirteenth aspect after one hundred: If the soul were free from corporeality and location, it would be impossible for its action to depend on contact with the place of action, because that which is not locational is impossible for it to become in contact with the locational. If the matter were thus, its action would be by way of invention, without need for contact and encounter to occur between the agent and the place of action. Thus, one of us would be able to move bodies without touching them or touching something that touches them. For the soul, according to you, is just as it was able to move the body without... That there be contact between it and him, likewise, does not prevent its ability to move another body without contacting it or what it is in contact with, and that is necessarily false. So it is known that the soul is not able to move except on the condition that it is in contact with the place of movement or in contact with what it is in contact with, and everything that is in contact with the body or what it is in contact with is a body. So if it is said that it is permissible for the soul's influence in moving its own body not to be conditional upon contact, and its influence in moving another is dependent upon the occurrence of contact between its body and that body, then the answer is that since it was The body's acceptance of the actions of the soul does not depend on the occurrence of contact between the soul and the body. The situation must be the same in other bodies, because bodies are equal in accepting movement and the soul's relation to all of them is the same, because if it is abstracted from volumetricity and the relations of volumetricity, the relation of its essence to the whole will be equal. And whenever the essence of the agent is equal in relation to the whole and the receptacles are equal in relation to that agent, it will be The effect is equal to all. If the agent is independent of contact with the place of action with regard to some, he must be independent of contact with regard to all, even if he is in need of contact with some.

It is necessary that it be lacking in all of them. If it is said that the soul is in love with this body and not with others, and thus its influence on it is stronger than its influence on others, it is said that this intense love requires that its attachment to the body be greater and its control over it be stronger. As for the requirement of its essence changing in relation to these bodies, then that is impossible, and this is an extremely strong proof.

The fourteenth aspect after one hundred: All rational people agree that man is this living, speaking, nourished, growing, sensitive, and moving being by will. These attributes are of two types: attributes of his body and attributes of his spirit and speaking self. If the spirit were an abstract substance, neither inside the world nor outside it, nor connected to it nor separate from it, then man would be neither inside the world nor outside it, nor connected to it nor separate from it. Or some of him would be in the world and some of him would not be inside the world. Nor outside of it, and every rational person knows with necessity the invalidity of that and that man as a whole is within the world, his body and his soul, and this in invalidity is comparable to the statement of those who said that his soul is ancient and not created, so they made half of man created and half of him uncreated. So if it is said, we accept that man is as you mentioned, except that we establish an abstract essence that manages man described with these attributes.

We said: So that essence which you have established is different from man, or it is the reality of man, and you must have one of the two matters. If you say that it is other than man, your speech returns to the fact that you have established for man a manager other than him, which you called the self. And our speech now is only in the reality of man, not in his manager. For the manager of man and all the upper and lower worlds is God, the One, the Subduer.

The one hundred and fifteenth aspect is that every rational person, when asked what man is, will point to this structure and what it is made of. Nothing different from it, abstract, not in the world or outside of it, will occur to him. Knowledge of this is necessary and does not accept doubt or skepticism.

The one hundred and sixteenth aspect is that the minds of the scholars judge that the address is directed to this structure and what it stands for and its inhabitants, and likewise praise and blame, reward and punishment, encouragement and intimidation. And if a man were to say that the one commanded and the one forbidden, the one praised and the one blamed, the one addressed, and the rational being are abstract essences that are neither in the world nor outside it, nor connected to it nor separate from it, then the rational beings would laugh at his mind and would agree to deny it. And everything that the rational beings testify to its invalidity and their explicit statements are Proof of its validity is proof of the validity of the existence of the impossible. And success comes from God.

Chapter: If it is said that you have mentioned the evidence indicating its corporeality and location, then what is your answer?

Regarding the evidence of those who dispute with you in this matter, they have provided evidence in various ways.

One of them is the agreement of rational people on their saying the spirit and the body and the soul and the body, so they make it something other than the body. If it were a body, this saying would have no meaning.

The second, and it is the strongest of what they argue with, is that it is known that among existents there is that which is capable of division, such as the point and the individual substance, indeed the essence of necessary existence, so it is necessary that knowledge of that be not capable of division, so it is necessary that what is described by that knowledge, which is its location, be not capable of division, which is the soul. If it were a body, it would be capable of division. This proof is established in another way, which is that if the location of the universal knowledge were a body or corporeal, those knowledges would be divided, because the state of the divided and the division Those sciences are impossible

The third is that the universal mental images are abstract without a doubt, and their abstraction is either due to the one from whom they were taken or due to the taking, and the first is invalid because these images were taken from the persons described by the different quantities and specific situations, so it is proven that their abstraction is due to the taking of them and the mental power called the soul.

Fourth: The rational power is capable of infinite actions, for it is capable of infinite perceptions. The physical power is not capable of infinite actions, because the physical power is divided by the division of its place. So that which some of it is capable of must be less than that which all of it is capable of. So that which all of it is capable of exceeds that which some of it is capable of by infinite multiples, and that which exceeds the finite by a finite amount is finite.

Fifth: If the rational faculty were a state in a physical instrument, then the rational faculty would have to be constantly perceiving that sign or completely unable to perceive it, and both are invalid, because the rational faculty's perception of that instrument, if it were the same as its existence, is impossible. And if it were an image equal to its existence, and it is a state in the rational faculty, the state in that instrument would require the combination of two identical images, which is impossible. And if it were invalid, This proves that if the rational power were to perceive its instrument, its perception would be the

same as the occurrence of that instrument with the rational power. Therefore, perception must always occur if this amount is sufficient for its occurrence.

Perception, even if it is not sufficient, prevents the occurrence of perception at any time, because if it occurred at one time rather than another, it would be due to something additional to the mere presence of the image of the instrument.

The sixth is that everyone perceives himself, and the perception of a thing is an expression of the presence of the essence of the known with the Knower. So if we know ourselves, it is either because of the presence of our selves with our selves or because of the presence of an image equal to our selves in our selves. The second part is false, otherwise the meeting of the two likes would be necessary. So it is proven that there is no meaning to our knowledge of our selves except the presence of our selves with our selves. And this only happens if it is a self existing in the self, independent of a place, because if it were a state in a place, It was present at that place, so it was proven that this meaning only occurs if the soul is self-sufficient and does not need a place to reside in.

The seventh is what Abu al-Barakat al-Baghdadi used as evidence and invalidated everything else. He said: We do not doubt that one of us can imagine a sea of mercury, a mountain of rubies, suns, and moons. These imaginary images are not non-existent because the power of imagination points to those images and distinguishes between each image and others. That imagination may become so strong that it becomes like something seen and felt. It is known that pure nothingness and outright negation do not prove that, and we know with necessity that these images do not exist in... The objects, so it is proven that they exist in the minds, so we say that the location of this image is either a body or a state in the body, or neither a body nor a state in the body. The first two divisions are invalid because the image of the sea and the mountain is a great image, and the brain and the heart are small bodies, and the impression of the great in the small is impossible. So it is proven that the location of this imaginary image is neither a body nor physical.

The eighth: If mental strength were physical, it would always weaken in old age, but that is not the case.

The ninth: The rational faculty is independent of the body in its actions, and whatever is independent of the body in its actions must be independent of the body in itself. The explanation of the first is that the rational faculty perceives itself, and it is impossible for there to be an intermediate instrument between it and itself, and it perceives its perception of itself, and this perception is not an instrument. Also, it perceives the body, which is its instrument, and there is no

other instrument between it and its instrument. The explanation of the second is from Two faces

One of them is that the physical powers, such as the seeing, hearing, imagination, and delusion, since they are physical, are capable of perceiving their own selves and comprehending them because they are aware of themselves and comprehend the dreaming bodies of them. So if the rational power were physical, these three things would be impossible for it.

The second is that the source of the action is the soul. If the soul were related in its structure and existence to the body, then those actions would not have occurred except through a partnership with the body. And since it has been proven that this is not the case, it has been proven that the mental faculty is independent of the body.

The tenth: Physical strength is weakened by the multitude of actions and does not become stronger after weakness. The reason for this is clear. Because of the pursuit of actions, the materials of physical strength are exposed to decomposition and withering, which causes weakness. As for mental strength, it does not become weak because of the multitude of actions and becomes stronger after weakness. Therefore, it is necessary that it not be physical.

Eleventh: If we judge that blackness is the opposite of whiteness, then the essence of blackness and whiteness must be present in the mind, and intuition dictates that the coming together of blackness and whiteness, heat and cold in bodies is impossible. So when this coming together occurs in the mental faculty, it must not be a physical faculty.

The twelfth is that if the place of perceptions were a body, and every body is inevitably divided, this would not prevent some parts of the body from having knowledge of the thing and some parts of it from being ignorant of it. Then, in the same case, a person would be knowledgeable of the thing and ignorant of it.

Thirteenth: If specific inscriptions are obtained in physical matter, then the existence of those inscriptions in it prevents the occurrence of other inscriptions. As for mental inscriptions, the opposite of that is because if souls are devoid of all knowledge and perceptions, then it is difficult for them to learn. So if they learn something, the acquisition of those knowledges becomes a help to the ease of others. So physical inscriptions are variable and contradictory, while mental inscriptions cooperate and support each other.

Fourteenth: If the soul were a body, there would be a period of time between the servant's will to move his leg and its movement, according to the body's movement and weight. For the soul is the mover of the body and the preparer for its movement. If the mover of the leg were a body, then it would either be present in these limbs or come to them. If it comes to them, it would need a period of time, and it is inevitable. But if it is present in them, then if we cut off that muscle by which movement occurs, nothing of it would remain in the moving limb. If that moving thing was present in it, some of it would remain in that organ.

Fifteenth: If the soul were a body, it would be divided, and it would be correct for it to know some of itself as it knows all of itself. Thus, a person would be knowing some of himself and ignorant of the other part, and that is impossible.

Sixteenth: If the soul existed, the body would have to be burdened by its entry into it, because the matter of An empty body, if filled by something else, becomes heavy with it, like an empty wineskin. The opposite is true, for the body is lightest when the soul is in it, and heaviest when it leaves it.

Seventeenth: If the soul were a body, it would have the characteristics of all other bodies, none of which are free from lightness and heaviness, heat and cold, smoothness and roughness, blackness and whiteness, and other characteristics and qualities of bodies. It is known that the psychological qualities are only virtues and vices, not those physical qualities. So the soul is not a body.

The eighteenth: If it were a body, it would have to be subject to all the senses, or to one of them, or two of them, or more. We see that bodies are like this, some of them are perceived by all of the senses, some of them are perceived by most of them, and some of them are perceived by two of them or one of them. The soul is innocent of all of that. This is the argument that Jahm used against a group of atheists when they denied the Creator, glory be to Him, and said that if He existed, it would have to be perceived by one of the senses. The senses, so he opposed them with the soul. How can the opposition be completed if it is a body? Otherwise, if it were a body, it would be permissible to perceive it with some of the senses.

Nineteenth: If it were a body, it would have length, width, depth, surface, and shape. These quantities and dimensions do not exist except in matter and place. If its matter and place were a soul, then two souls would come together. If it were not a soul, then the soul would be composed of a body and a form, and it is in a body composed of a body and a form. Thus, a human being would be two human beings.

Twenty: It is a characteristic of the body that it accepts division, and the small part of it is not like the large. Even if it accepts division, then every part of it, if it were a soul, it would be necessary for the human being to have many souls, not one soul. And if it were not a soul, the whole would not be a soul, just as if a part of water were not water, it would not be a collection of water.

Twenty-one: The body needs the soul for its existence, preservation, and survival, and for this reason it decays and disappears when it leaves it. If it were a body, it would need another soul, and so on, and the matter continues. This impossibility only follows from the soul being a body.

Twenty-second: If it were a body, its connection to the body, if it were by way of interference, would necessitate the interference of bodies. If it were by way of adhesion and proximity, then one person would be two adhering bodies, one of which sees and the other does not see.

This is all that this false sect has deceived us with, of strangling, beating, and falling, and we will save them from all of that, chapter by chapter, by the power, strength, and assistance of God.

Chapter: As for their saying that rational beings agree on their saying about the spirit, the body, and the soul

And the body, and this indicates their difference, so the answer is to say that the name of the body in the terminology of the philosophers and theologians is more general than its name in the language of the Arabs and the custom of the people of custom, for the philosophers apply the body to what is opposite to the three dimensions, whether it is light or heavy, visible or invisible, so they call the air a body and the fire a body and the water a body and likewise smoke and steam and the planet, and it is not known in the language of the Arabs to call any of that a body, so this is their language and their poetry and these are the quotes from them in the books of language. He said: Al-Jawhari said: Abu Zaid said: The body is the body, and likewise the two bodies and the body. Al-Asma'i said: The body and the two bodies are the body and the body is the person. And the thing has become large, meaning it is great, so it is great, massive, and massive with the *dammah*.

And if we call the soul a body, then it is only according to their terminology and the custom of their speech, otherwise it is not a body according to the language's position. Our intention in its being a body is to establish the attributes, actions, and rulings that the law, reason, and senses have indicated, such as movement, transition, ascent, descent, and direct experience of bliss and torment, pleasure and pain, and its being able to hold back, send out, seize, enter, and exit. Therefore, we have given it the name body to realize these meanings, even if the people of language do not give it the name body. So the speech with this invalid group is in the meaning, not in the wording. So the saying of the people of communication about the soul and the body is in this meaning.

Chapter: As for the second doubt, it is their strongest doubt, which they use to pray and upon which they rely.

It is based on four principles.

One of them is that there is something in existence that cannot be divided in any way.

The second is that it can be known.

The third is that knowledge of it is not divided.

Fourth: It must be a place of knowledge of it, because if it were a body, it would be divided.

And the majority of rational people disputed with them on this and said: You have not established evidence that there is in existence that which does not accept division by calculation or imagination. Rather, what you have in your hands is a claim that has no reality. Rather, you have established it from the necessary existence, and it is based on your principle, which is false according to all rational people from the people of religions and others, of denying the essence of the Lord.

Exalted be He and His attributes, and that He is an abstract existence that has no attribute or essence. This is a statement by which you have contradicted the minds and all the books sent down from the heavens and the consensus of the messengers. You have denied by it God's knowledge, power, will, hearing, sight, and His transcendence over His creation. You have denied by it the creation of the heavens and the earth in six days, and you have called it monotheism, and it is the origin of all nullification.

They said: The point that you have used as evidence is one of the most obvious things that invalidates your proof, for it is not divisible and it is a state in the divisible body, so that what is not divisible has settled in the divisible. Then those who affirm the individual substance, and they are the majority of theologians, dispute with you on this principle and say that the substance is a state in the body, rather it is composed of it, so that what is not divisible has settled in the divisible. And it is not possible to complete your proof except by negating the individual substance. So if you say that the point is an expression of the end of the line and its annihilation and its nonexistence, then it is a matter. Your argument based on it is invalid. If it is an existential matter, then it has been resolved in the divided, so the evidence for both estimates is invalid.

They also said: Why should knowledge not be present in its place, not in the manner of a species or flow? For the presence of everything in its place is calculated by the fact that the presence of an animal in a house is a species, and the presence of an accident in a body is a species, and the presence of a line in a book is a species, and the presence of oil in sesame is a species, and the presence of a body in an accident is a species, and the presence of the spirit in the body is a species, and the presence of sciences and knowledge in the soul is a species.

They said: Also, unity is achieved, so if it is a substance, then the individual substance is proven, and your proof is invalid, for it is not complete except by denying it. And if it is an accident, then it must have a place, and its place is if it is divisible, then it is permissible for the indivisible to exist in the divisible, so it is the substance, and the proof is invalid. So if you say that unity is a non-existent matter that has no existence in the external world, then likewise you have proven with it the existence of that which is not divided, all of them are non-existent matters that have no existence in the external world. So the necessary existence that you have proven is a non-existent matter, rather its existence is impossible.

They said: Also, the additions are incidental, not divisions, such as superiority and inferiority, ownership and possession. So if the state were divided by the division of its location, then these additions would be divided, so the reality of superiority and inferiority would be a quarter and an eighth, and this is not acceptable to the mind.

They said that the imaginative and intellectual power is physical according to your leader Ibn Sina, so it must have parts and components. This is impossible because if it were divided, each one of its components, if it were like it, would be equal to the whole. If it were not like it, those components would not be like that.

Also, the illusion has no meaning except that this one is a friend and this one is an enemy, and that does not accept division.

They said: And existence is something additional to the essences according to you. So if the state is divided, then its location is divided.

It is necessary that this existence be divided by the division of its location, and this aspect does not necessitate making the existence of a thing other than its essence.

They said: Also, the natures of numbers are different essences. The concept of ten being ten is one concept and one essence. That essence is either accidental to each one of those ones, which is impossible, or it is divided by the division of those ones, which is impossible because the concept of ten being ten does not accept division. Yes, ten accepts division, not its tenth. They said: He has presented something that is not divided by the divider.

They said: Also, the qualities that are specific to quantities, such as roundness, inscriptions, and the like, according to the philosophers, are accidents that exist in the quasi-roundness. If it is an accident, then it is either completely existing or it is in each of the parts, which is impossible. Or that the accident is divided by the division of the parts and that each part of the parts of the line is established by a part of the parts of that accident, which is impossible because if its part is roundness, then it is necessary that the part of the circle is a circle. If it is not roundness, then when the parts meet. If nothing extra happens, the circle must not occur. If something extra happens, the circle must not occur. If something extra happens, if it is divided, the division is repeated. If it is not divided, the situation is not divided and its location is divided.

Ibn Qayyim said: This does not bind them, for they may say that it is divided by the division of its place according to it, like the rest of the accidents that exist in their places, such as whiteness and blackness. As for that which is not divided, such as length, the condition for its occurrence is the coming together of the parts, and that which is dependent on the condition is negated by its negation.

They said: These bodies are possible in themselves, and that is a characteristic of them that is outside of their essence. So if they are not divided by the division of their place, the proof is invalidated. And if they are divided, the aforementioned objection returns, of the equality of the part to the whole and the sequence.

Ibn Qayyim said: This also does not bind them, because possibility is not a matter that indicates the acceptance of the possible for existence and nonexistence, and that acceptance is one of the necessities of its essence, not an accidental attribute, but the mind abstracts this acceptance from the receiver, so its occurrence to the essence is by abstracting the mind. As for the issue of the part sharing the whole, there is no impossibility in that, like the rest of the simple essences, for its part is equal to the whole in limit and reality, like water, earth, and air. Rather, what is impossible is that the part be equal to the whole in quantity, not in the same fact

The basis for refuting this doubt is that knowledge is not in the form of a state in the soul, but rather it is a relation and addition between knowledge and the known, just as we say about sight, that it is not the impression of an image equal to the seen in the visual faculty, but rather it is a relation and addition between the visual faculty and the seen, and the generality of their doubts that they have brought up.

In this chapter, it is based on the impression of the image of the known in the knowing power. Then they built on that that the division of what is not divided into what is divided is impossible.

And their saying that the location of the universal sciences, if it were a body or corporeal, then those sciences would be divided, because the state of the divided is divided. They did not mention its body, this premise as evidence or doubt, but in their hands it is merely a claim, and it is not self-evident so that it does not need evidence, and it is based on knowledge of the thing without the occurrence of an image equal to the essence of the known in the world itself, and this is from the most false of falsehoods for the reasons that we mention there.

Also, if we were to grant you that, it would be one of the clearest proofs of the invalidity of your statement, for if this form were a state in the essence of the rational soul, then it is a partial form, a state in a partial soul, and the rest of the accidents are the state in that partial soul. So if we consider that form with all of these appendices, it is not an abstract form, but rather it is coupled with appendices and accidents, and that prevents its totality.

If you say that what is meant by it being universal is that if we remove those appendices from it and consider it as it is, it is universal, we say to you: If this is permissible, then why is it not permissible to say that this form is a state in a specific physical substance with a specific amount and with every specific thing, except that we remove that from it and consider it as it is, it is in the position of that form to which we did that. So the specific thing is in contrast to the absolute specific thing taken from Where it is, it is in contrast to its absolute place, and this is the rational thing that sound minds and the correct scale have testified to. So it has become clear that this doubt is one of the most corrupt and invalid doubts. Rather, it came to the people from the generalities, for it is what ruined their homes and corrupted their view and their views, for they abstracted general matters that do not exist in the external world, then they ruled on them with the rulings of existents and made them a scale and a foundation for existents.

So if they stripped the images of information and made them universal, we stripped them of their place and made them universal. And if they took a specific part, then its place is likewise. So the universal is in opposition to the universal and the particular is in opposition to the particular.

However, we say that there is no universal in the mind, but rather there is a specific, distinct image in the mind that is imprinted on all its individuals. If it is called universal in this regard, then there is no dispute over the words, and it is universal and partial in two regards.

Your statement in the third aspect is that the universal mental images are abstract and their abstraction is

Rather, it is because of the one who takes it, which is the rational faculty. The answer to this is to say: What do you mean by this general rational image? Do you mean by it that the known thing occurred in the essence of the world, or that knowledge of it occurred in the essence of the world? The first is apparent, except in the case of

The second is true, except that it does not benefit you in any way, because the general matter shared by human persons is humanity, not knowledge of it, and humanity does not exist externally as a whole, and existence in the external is only for specific things, and knowledge is subordinate to the known, so just as the known is specific, knowledge of it is specific, but it is an image that applies to many individuals, so there is no image in the mind or externally that is not divided at all, and how many groups of rational people have erred in this place, and no one can count them except God Almighty, so the general image Which they establish and claim that it is a state in the soul, it is a personal image described by personal accidents. So suppose that this mental image is a state in a substance that is not a body or physical, then it is not abstract from accidents. If you say that what we mean by it being abstract is looking at it from the standpoint that it is what it is, with the disregard for those accidents being severed.

It was said to you: Why is it not permissible for the image in the physical place to be divided, but rather it is abstract if we look at it from the standpoint that it is, without considering its accidents?

Your statement in the fourth chapter is that the intellect is able to perform His actions infinitely and without anything.

From the physical powers as well, the answer is that we do not accept that it is capable of infinite actions.

Your saying that it is capable of infinite perceptions, and that perceptions are actions, are two false premises. Even if its perceptions reached what they reached, they are finite. If it had a thousand thousand perceptions for every soul, its perceptions would be finite. So it certainly reaches a limit in perceptions and knowledge to a point beyond which it cannot add anything, as the Most High said: {And above every possessor of knowledge is the All-Knower} until knowledge reaches the One who is All-Knowing of everything. He is God, there is no god but Him alone. This is one of His attributes, in which no one else shares with Him.

If you say that if its perception were to end at a point beyond which it could not do more, then it would be necessary for the thing to be transformed from its intrinsic possibility, we say that this in itself, if it were true, would indicate that the physical power is capable of infinite actions, and that would necessitate the fall and invalidation of the doubt.

Also, the power of imagination, thought, and memory is able to summon up images and memories endlessly, even though they are physical powers for you.

If you say, "We do not accept that it has the power to do what is infinite," you will be told, "This is what your opponents say about rational power, whether it is the same or not."

As for the falsehood of the second premise, perception is not an action, so the finiteness of its action does not necessitate the finiteness of its perception. You have stated explicitly that the rational substance is capable of the form of the known, not that it is its agent, and a single thing cannot be.

An agent and a receiver according to you, and you have stated that bodies are prevented from infinite actions, and unknowns and infinite reactions are not prevented from them. Ibn Sina raised a question about this doubt, saying: Is not the celestial soul that directly moves the sphere a physical force, even though the celestial movements are infinite? And he answered it by saying that even if it is a physical force, it derives perfection from the separate intellect, and for this reason it is capable of infinite actions.

We say: If this is the case with you, then why is it not permissible to say that the rational soul derives perfection and strength from its Creator and Originator, who has all strength? So it is no wonder that it is strengthened, despite being physical, over what it cannot reach. If you say this, you agree with the messengers and reason, and you enter with the group of Muslims and separate from the group of falsifiers.

Your statement in the fifth section: If the rational power were a state in a physical instrument, it would be necessary

Whether it is a permanent perception of that instrument or an impossibility of perception of it is based on your corrupt principle that perception is the occurrence of an image equal to the perceived in the perceiving faculty. Then, if we were to grant you that principle, it would not benefit you at all. For the occurrence of that image is a condition for the occurrence of perception. As for him saying or it being said that perception is the same as the occurrence of that image, no rational person would say this. So why is it not permissible to say that the rational faculty is a state in a specific body? Then, The rational faculty may have an additional state called awareness and perception, and then the rational faculty becomes aware of that instrument. And that additional state may not exist, so it becomes unaware of it. If this is possible, then that doubt falls away. Then we say: Do you claim that if we intuit something, then the image present in the mind is equal to that intuited thing from all aspects and considerations? Or is it not necessary for this equality to occur from all aspects? It is not necessary from The occurrence of another image in the heart or brain, the meeting of the two

Also, the rational faculty is a state in the essence of the heart or the brain, and the emerging image is a state in the rational faculty, so one of the two images is the location of the rational faculty. Also, if we see a long distance and an extended distance, does this vision stop at the impression of the image of the seen in the eye of the beholder, or does it not stop? If it stops, then the two similarities must come together, because the visual faculty, according to you, is physical, so it is in a location that has a size and a measure. So if it happens, It contains the size and quantity of the visible, so the two similarities must come together. If it is permissible there, then why is it not permissible in our case? And if the perception of a thing does not depend on the occurrence of the image of the visible in the observer, then your statement that the perception of the heart and brain depends on the occurrence of the image of the heart and brain in the rational faculty is invalid.

Also, your saying, "If the rational faculty were a state in a body, it would be necessary for it to be constantly perceiving that body, but our perception of our heart and brain is not constant," is only necessary for those who say that it is a state in the heart or brain. As for those who say that it is a state in a specific body, which is the soul, and that it is intertwined with the body, this necessity does not apply to them, because they say that the soul is a specific body, and man is always aware that he is a specific body, and this does not leave his mind. Unless he is caught unawares, then the doubt you relied on is dropped in every case.

Chapter: Your statement in the sixth section that everyone perceives himself, and perception is an expression of the occurrence of

The nature of what is known to the scholar. This is only valid if the soul is independent of the place, etc.

The answer is that this is based on the aforementioned principle, which is that knowledge is the occurrence of an image equal to the known in the knower himself. This is false for many reasons mentioned in the issue of knowledge, so even if this were accepted, the aforementioned image is a condition for the occurrence of knowledge, not that it is the knowledge itself.

Also, this doubt, with its weak words and corrupt premises, is invalid. If we take a stone or a piece of wood, we say that this is a substance that exists by itself, so its essence is present with its essence. So it is necessary for these inanimate objects to be knowledgeable about their essences.

Also, all animals are aware of themselves. If the fact that something is aware of itself necessitates that its essence be an abstract substance, then the souls of all animals would be abstract substances, and you do not say that.

Chapter of your statement on the seventh: One of us imagines a sea of mercury and a mountain of rubies.

And so on. It is the doubt of Abu al-Barakat al-Baghdadi, and it is a very refuted doubt, because it is based on the fact that these imaginations are existing matters and that they are imprinted in the soul in their place. It is known with certainty that these imaginations have no reality in themselves, but rather the mind imposes them by estimation and they are not imprinted in the soul. The images of external knowledge are not imprinted in the soul, so how about non-existent imaginations? These are refuted and do not prevent the occurrence of The distinction between the added nullities, for the mind distinguishes between the lack of hearing, the lack of sight, the lack of smell, and other than that, and it is

not necessary from this distinction that these nullities exist, but rather it distinguishes between the types of impossibilities that cannot exist at all. Then we say, if the occurrence of shapes and quantities is understood in what is abstract from volume and quantity in all aspects, then is it not conceivable that knowledge of the great shape and great quantity occurs in the small body? And also, if the lack of coincidence in all aspects does not prevent the occurrence of the image. The form is in the abstract substance, so the failure of the great to apply to the small is more likely not to prevent the great form from residing in the small place.

Also, your predecessors among the early ones established evidence that the impression of the present form in the abstract substance is impossible, and they mentioned aspects for it.

Your statement in the eighth chapter: If the mental power were physical, it would have weakened in time.

Old age and not like that is the answer from the aspects

The first aspect: It is not permissible to say that the amount needed of physical health in the perfection of mental strength is a specific amount. As for the perfection of the state of the body in health, then it is not considered in the perfection of the state of mental strength. And if that is possible, then it is not far-fetched to say that the amount needed remains until the end of old age, so the mind remains until the end of it.

The second aspect is that the sheikh may only be able to continue with rational perceptions in a healthy way, as his mind remains with some of the organs to which corruption and transformation are delayed. So if corruption and transformation reach them, his mind and perception will be corrupted.

The third aspect is that it is not impossible for some temperaments to be more suitable for some powers. Perhaps the temperament of the sheikh is more suitable for the rational power, and for this reason the rational power is strengthened in him.

The fourth aspect is that if the temperament is extremely strong and intense, the other powers will be strong. Thus, the lustful and angry powers will be very strong, and the strength of these powers prevents the mind from being complete. So, if the power becomes old and weakness occurs, then due to the weakness, there will be a weakness in these powers that prevent the mind from being complete, and weakness will also occur in the mind. But after the weakness that

occurred in the mind, this will occur in its opposites, so the deficiency in one side is compensated for by the deficiency in the other side, and so moderation occurs.

The fifth aspect is that the Sheikh has memorized many sciences and experiences and practiced and trained in matters.

His experiences increased, and these conditions helped him in the aspects of thought and the strength of vision, so the deficiency that occurred due to the weakness of the body and strength was eliminated.

The sixth aspect is that the multitude of actions is due to the acquisition of established faculties, so the increase that occurs in this way compensates for the deficiency that occurs due to the imbalance of the body.

The seventh aspect is that it has been proven in the Sahih from him that he said: The son of Adam grows old and two characteristics grow in him: greed and long hope. Reality is evidence for this hadith, even though greed and hope are among the physical powers and imaginative qualities. Then the weakness of the body does not necessitate the weakness of these two qualities, so it is known that the imbalance and weakness of the body does not necessarily lead to the weakness of the physical qualities.

The eighth aspect: We see many old men becoming weak-minded and feeble-minded. Rather, this is the most common, and it is indicated by the words of the Most High: "And among you is he who is returned to the most decrepit age so that he does not do anything after knowledge." So the old man in the most decrepit age becomes like a child or worse than him. As for the one who does not achieve this, then he will not be returned to the most decrepit age.

The ninth aspect is that there is no necessary connection between physical strength and mental strength, nor between his weakness and her weakness. A man may be strong in body but weak in soul, cowardly and weak, and he may be weak in body but strong in soul, so he may be brave and bold despite his physical weakness.

The tenth aspect is that if what you have mentioned were granted to you, it would not indicate that the soul is an abstract substance that is neither inside the world nor outside it, nor is it in the body nor outside it, because if it were a pure, radiant, heavenly body, different from earthly bodies, it would not accept dissolution, withering, and change as earthly, dissolutionary bodies accept it. So it is not necessary for the occurrence of dissolution and withering in this body to

occur in the substance of the soul.

Your statement in the ninth chapter is that the mental faculty is independent of the body in its actions and what...

He was independent of the body in his actions. He was independent of it in his essence, and so on. The answer to this is that it should be said that the establishment of a ruling in a physical power does not necessarily entail the establishment of such a ruling in all physical powers. You have nothing but a bare claim and a corrupt analogy.

Also, the images and accidents are in need of their place, and their need for those places is only for their own essence. And their independence by this ruling does not necessarily mean that they are independent in themselves from those places. So it does not necessarily mean that a thing is independent by the requirement of a ruling from the rulings that it is independent in itself from the place. And God knows best.

Your statement in the tenth chapter is that physical strength is exhausted by many actions and is not strengthened.

On the powers after weakness and so on, the answer is that the imaginative power is physical, and then it is able to imagine great things along with imagining insignificant things, so it can imagine the small flame as soon as it imagines the sun and the moon.

Also, strong, overwhelming vision prevents the vision of weak things. Likewise, we say that great, lofty intellects prevent the understanding of weak intelligibles. For the one who is absorbed in knowing the majesty of the Lord of the earth and the heavens, and His names and attributes, it is forbidden for him in that state to think about the establishment of the individual essence and its reality.

Chapter on your statement in the eleventh: If we rule that blackness is the opposite of whiteness, then it is necessary

That the essence of blackness and whiteness should occur in the mind together, and the intuition dictates that their coming together in the body is impossible. The answer to this is that this is based on the fact that whoever perceives something has obtained in the essence of the perceived an image equal to the perceived, and this is false. Your proof of its validity by the impression of the image in the mirror is false, for nothing has been impressed in the mirror at all, as the majority of rational people among the philosophers, theologians, and others

say. And the statement of the impression is false for many reasons. Then we say, if you were You have said that what is imprinted in the soul when perceiving blackness and whiteness are their images and their likeness, not their reality. So why is it not permissible for the images of these things to occur in physical matter?

Your statement in the twelfth chapter is that if the place of perceptions were a body and every body

Divided does not prevent some parts of the body from knowing something and ignoring it in the other part of it, so a person can be knowledgeable about something and ignorant of it at the same time. The answer to this is that this doubt is contradicted by your principles, for desire, anger, and imagination are among the physical states according to you, and their location is divided, so it is necessary for you to allow desire and anger to be established in one of the two parts and their opposite in the other part, so he can be desirous of something, averse to it, angry at it, but not angry at the same time.

Your statement in the thirteenth chapter: If physical matter has engravings in it...

A special case in which it is impossible for something like it to happen, and human souls are the opposite of that, etc.

His answer is that the ultimate goal of this is to be an excellent analogy without a common denominator, and that does not provide conjecture, let alone certainty, for the mental inscriptions are the sciences and perceptions, and the physical inscriptions are the forms and images, and there is no doubt that the sciences are in their realities different from the images and forms, and the establishment of a ruling in one type of essences does not necessarily entail its establishment in what is different from that type.

Chapter Fourteen: If the soul were a body, it would be between the movement of the mover.

His leg and his will to move are a period of time until the end

The answer is that the soul, along with the body, is not free from three states: either it is wearing all of it from the outside, like a garment, or it is in one place, like the heart and the brain, or it is pervasive in all parts of the body. In every case, its movement of what it wants to move is with its will for that without time, like the perception of sight of what it encounters, and the perception of hearing, smell, and taste. And if an organ is cut off, what was from the body of the soul that was manifested by that organ is not cut off, whether it was wearing it from the inside. Or from outside, rather it separates from the organ whose sensation has been lost at the time and contracts from it without time, and its separation from that organ is like the separation of air from a vessel when it is filled with water. But if the soul is still in one place in the body, it is not necessary for it to be separated from the severed organ. But if it is attached to the body from outside, it is not necessary for there to be a time between its will to move it and the movement itself, rather its action at that time in moving the organs is like the action of a magnet on iron, even if it does not stick to it.

Then we say that this delirium with which you have occupied your time has come upon you in the same way. For you, it is not connected to the body, nor separate from it, nor inside it nor outside of it, so the same is required of you.

Chapter: Your statement on the fifteenth: If it were a body, it would be divided and it would be correct for it to

You know some of it and you are ignorant of some of it, so a person is knowledgeable about some of himself and ignorant of the other part.

The answer is that this doubt is composed of two premises, one necessary and one exceptional, and the prohibition is in both premises or one of them, so we do not accept that if it were a body, it would be correct for it to know some of it and be ignorant of some of it, because a simple soul is not composed of these elements or of different parts, so whenever it is aware of its essence, it is aware of its ignorance, so this is the prohibition of the necessary premise.

As for the exception, we do not accept that it is not correct for her to know some of them while she is unaware of the other parts, and you did not mention any doubt, let alone evidence, for the invalidity of that. It is known that a person may feel himself in some aspects but not in all of them, and people vary in that.

Some of them feel himself more completely than others by many degrees. God Almighty said, {And do not be like those who forgot God, so He made them forget themselves.} So these people forgot themselves, not in all aspects, but in the aspect by which Its interests, perfection, and happiness, even if they do not forget it from the aspect from which its desire, fortune, and will come, then He made them forget the interests of their souls, that they should do them and seek them, and its faults and shortcomings, that they should remove them and avoid them, and its perfection, for which it was created, that they should know it and seek it. So they are ignorant of the truths of their souls from these aspects, even if they are knowledgeable about them from other aspects.

Chapter sixteen: If the soul were a body, the body would be heavy if it entered it.

In it, because it is the nature of the body, if you add another body to it, that it becomes heavy with it.

This is an extremely heavy doubt, and the argument for it is heavier. Not every body that has another body added to it has its heaviness. This piece of wood is heavy, but if a body of fire is added to it, it becomes very light. This container is heavy, but if a body of air enters it, it becomes light. This only happens in heavy bodies that seek the center and the middle by their nature, and they naturally move toward it. As for bodies that naturally move toward height, this does not happen to them. Rather, the matter in them is the opposite of those heavy bodies. Rather, if it is added to... A heavy body that has been made light. Some of them have taken this meaning and said:

The bottles that came to us empty were heavy... until they were filled with pure wine.

It was so frightened that it almost flew away with what it contained... and so bodies are frightened with souls.

Chapter seventeen: If the soul were a body, it would have the same characteristics as all other things.

Bodies that are not free from lightness and heaviness, heat and cold, moisture and dryness, smoothness and roughness.

And so on. This is a corrupt doubt and a refuted argument, because it is not necessary for bodies to share all qualities and attributes. God, glory be to Him, has distinguished between their qualities, qualities, and natures. Some of them are seen with the sight and touched with the hand, and some of them are not seen or touched. Some of them have color and some of them have no color, and some of them are not hot or cold, and some of them accept it. However, the soul has qualities specific to it that the body does not share. It has lightness and heaviness, heat and cold, dryness and softness, which you think are, while you find the human being extremely heavy. His body is very thin and you find him extremely light, and his body is heavy and you find his soul soft and gentle and his soul dry and harsh. And whoever has a sound sense smells the scent of some souls like a stinking corpse and the scent of some of them is better than the scent of musk. And when the Messenger of God passed by a road, the trace of his scent remained on the road and he knew that he passed by it and that was the scent of his soul and heart. And the scent of his sweat was the best thing and that is dependent on the goodness of his soul and body. And he reported, and he is the most truthful of mankind, that the soul, when it departs, has a scent like the best scent of musk found on the face of the earth or like the most foul odor of a corpse found. On the face of the earth, and if it were not for the prevailing cold, those present would have smelled it. However, many people find that, and more than one person has informed us of it, and the report of the truthful and believed one is sufficient in it. Likewise, he informed us that the souls of the believers are bright and the souls of the unbelievers are black.

In short, the nature of souls is more apparent than anyone could deny except the most ignorant of people about them.

Chapter eighteen: If the soul were a body, it would be necessary for it to fall under

All the senses or one of them under one sense and so on

His answer is to deny the necessity, for you did not mention any doubt about it, let alone any evidence. And to deny the negation of the necessity, for the soul is perceived by the senses, so it touches, sees, and smells the good and bad scents, as was mentioned in the abundant chapter on souls. But we do not witness that, and this evidence cannot be used as evidence by those who believe in the messengers, for the angel is a body and does not fall under any of our senses. Likewise, the jinn and devils are subtle bodies that do not fall under any of our senses, and bodies vary greatly in that regard, for some of them are... Some senses perceive, and some do not perceive with most of them. Some senses perceive with one sense, and some we do not perceive in most cases, even if they perceive in some cases because we were not created to perceive them, or because of an obstacle that prevents our perception of them, or because they are too subtle for our senses to perceive. So, that which lacks color among bodies is not perceived by sight, such as air and fire in their element. That which lacks smell is not perceived by smell, such as fire, pebbles, and glass. That which lacks touch is not perceived by touch, such as still air.

The soul is also the one that perceives the perceptions of these senses by means of their instruments. The soul is the perceiving sense, even if it is not perceptible. Bodies and accidents are perceptible, and the soul is perceptible by them. It is the one that is receptive to its successive accidents of virtues and vices, just as bodies accept their successive accidents. It is the one that moves by its own choice, moving the body by force and coercion. It is influential in the body and is affected by it. It feels pain and pleasure, rejoices and grieves, is pleased and angry, enjoys and is miserable, loves and hates, remembers and forgets, ascends and descends, knows and denies. Its effects are among the clearest proofs of its existence, just as the effects of the Creator, glory be to Him, are indicative of His existence. And in its perfection, the indication of the effect on its effect is necessary.

The influence of souls on some matters is not denied by anyone with sound sense or a straight mind, especially when they are completely detached from physical relationships and obstacles. Their powers multiply and increase accordingly, especially when they oppose their desires and are led to high morals such as chastity, courage, justice, and generosity, and avoid the baseness, vices, and baseness of morals. Their influence on the world is very strong, an influence that the body and its symptoms are incapable of. For example, if you look at a large

stone and split it, or a large animal and destroy it. Or to a blessing, so that it removes it. This is something that nations have witnessed, with their different races and religions. It is what is called the affliction of the evil eye, so they attribute the effect to the evil eye, and it does not have it in reality. Rather, it is the soul that is adapted to a bad, toxic manner. It may be through the sight of the eye, or it may not be, but rather the thing is described to him from afar, so his soul adapts to it in that manner, so it spoils it. And you see the effect of the soul on bodies, yellowness, redness, and trembling, merely by its encounter with it and its strength. And these and their multiples are external effects. Regarding the effect of the body and its symptoms, the body only affects what it encounters and touches with a specific effect. Nations have always witnessed the effect of effective intentions in the world, and they seek help from them and are wary of their effects. The Messenger of God ordered that the one who cast the evil eye wash his private parts and the places of filth on him, then pour that water on the one who was cursed, as it removes the effect of his soul on him. This is due to a natural matter necessitated by the wisdom of God, the Most High, as the soul that commands it is attached to these places and becomes familiar with them, while the evil external spirits help it and become familiar with these. The places are often related to each other. If they are washed with water, the fire from them is extinguished, just as hot iron is extinguished with water. If that water is poured on the afflicted person, the fire that reached him from the evil eye is extinguished. Doctors have described the water in which iron is extinguished for known pains and aches. People have experienced the effect of some spirits on others when they are alone in a dream, which are wonders that are too numerous to count. We have pointed out some of them previously. The world of spirits is another, greater world. From the world of bodies, its rules and effects

I am amazed by the effects of bodies, indeed by all the human effects in the world, for they are the effect of souls through the body. Souls and bodies cooperate in influencing, as if they were partners in an action. The soul is repelled by effects in which the body does not share, and the body has no effect in which the soul does not share.

Chapter nineteen: If the soul were a body, it would have length and width.

Depth, shape, surface, and these quantities are not established except by matter, etc.

His answer is: We say that your statement that these quantities cannot exist except with matter. We said: And what was it? And the soul has matter from which it was created and made in a specific form and a specific image.

Your saying that if its substance is a soul, then two souls must come together, and if it is not a soul, then it is composed of a body and a form.

We said that its substance is not a soul, just as the substance of a human being is not a human being, the substance of a jinn is not a jinn, and the substance of an animal is not an animal.

Your saying that it necessitates that the soul is composed of a body and a pre-existing form is false. Rather, it necessitates that the soul is created from matter and has a specific form. This is what we say, regardless of whether you mentioned a doubt, let alone a conjectural or definitive argument, about the invalidity of this.

Chapter: Your statement on the twentieth aspect: that the characteristic of the body is that it accepts division and that the part

The small part of it is not like the big one. If you accept the division, then if each part of it is a soul, then it is necessary for a person to have many souls. If it is not a soul, then the whole is not a soul.

His answer: If you mean that every body accepts division in the external world, then this is an obvious lie, because the sun, the moon, and the planets do not accept that, and it is not necessary that every body can be divided and separated in the external world. As for the statement of those who deny the individual substance, this is obvious, and as for the statement of those who adopt it, then according to them it is a localized substance that cannot accept division. We accept that it accepts division, so what is necessary from that?

Your saying that if each part of those parts is a soul, then it is necessary for many souls to come together in a human being.

We said that this would only be necessary if the soul were actually divided into many souls, and this is impossible.

Your saying, "If every part is not a soul, then the whole is not a soul," is a false, contradictory premise. How many essences have a ruling established for them when their parts come together? That ruling is like the essence of a house, a person, ten people, and other things.

Chapter: Your statement in the twenty-first aspect: that the body needs, in its existence and survival,

And save it for another soul and the sequence is necessary

His answer is that the body's need for a soul to preserve it necessitates the soul's need for a soul to preserve it. Is that anything other than a false claim based on an analogy whose invalidity has been proven? For every body does not become a soul to preserve it, such as the bodies of minerals, the bodies of air, water, fire, earth, and the bodies of all other inanimate objects.

If you say that these are not living, speaking beings, unlike the soul, then it is a living, speaking being.

We said: Then the evidence remains as follows: every living, speaking body needs, in order to preserve and sustain itself, a soul that sustains it. This is a bare claim and it is false, for the jinn and the angels are living, speaking, and they are not in need of other souls that sustain them.

If you say, and our discussion is with you, about the jinn and the angels, then they are not localized bodies.

We said: The speech is with those who believe in God, His angels, His books, and His messengers. As for those who disbelieve in that, the speech with them in the soul is lost. He has disbelieved in the Creator of the soul and its Maker, His angels, and what His messengers brought. He has abandoned what is indicated by the eye, along with the evidence of faith. For the effects witnessed in the world from the influences of the angels and the jinn with the permission of their Lord cannot be denied. They exist in themselves, and human powers cannot overpower them.

Chapter: Your statement in the twenty-second: If it were a body, its connection to the body would be...

If it was by way of intervention, the bodies would have to overlap, and if it was by way of adhesion and proximity, then one person would have two adhesion bodies, one of which sees and the other does not see.

His answer is from the faces

One of them is that the bodies overlap. It is impossible for two dense bodies to overlap one another such that their space is one. But for a fine body to enter a dense one and flow through it, this is not impossible.

The second is that this is false in many ways, including the entry of water into wood and clouds, the entry of fire into iron, the entry of food into all parts of the body, and the entry of jinn into an epileptic. The soul, due to its delicacy, is not prevented from intertwining with the body and entering into all its parts.

The third is that the soul's space is the body and its space is its separate place from it. This is not an impossible overlap. If it leaves it, it will have another space other than its space. At that time, they will not overlap, but each of them will have a space that is specific to it. In short, the soul's entry into the body is subtler than the entry of water into the soil or oil into the body. This corrupt doubt does not contradict what is indicated by the texts of revelation and rational evidence. And success is from Allah.

Question twentieth: Are the soul and the spirit one thing or two different things?

People differed on that.

Some say that their name is one, and they are the majority.

And whoever says that they are different, we will reveal the secret of the issue with God's power and strength, so we say that the soul is applied to matters.

One of them is the soul. Al-Jawhari said: The soul is the spirit. It is said that his soul left. Abu Kharash said:

A safe star, and the soul is in his jaw... and nothing escaped except the eyelid of a sword and a loincloth

That is, with the eyelid of a sword, a loincloth, the soul, and the blood. He said, his soul asked. And in the hadith, he has a soul that flows. The water does not become impure if he dies in it. And the soul is the body.

The poet said

I was informed that the Banu Tamim brought their sons into the tribe of Tamur, the same as Al-Mundhir.

The blood is the apple and the soul is the eye. It is said, "It struck someone," meaning, "the eye."

I said, "It is not as he said, but the soul here is the spirit, and the attribution of the addition to the eye is an expansion because it occurs through the correct sight, and the one who is affected is the same one who casts the evil eye, as mentioned above."

I said: The soul in the Qur'an is used to refer to the self and its bearer, as in the words of the Most High : {So be safe upon yourselves}, and His words: {On the Day when every soul will come disputing for itself}, and His words : {Every soul will be held in pledge for what it has earned}. It is used to refer to the spirit alone, as in the words of the Most High: {O reassured soul}, and His words: {Bring forth your souls}, and His words: {And He forbade the soul from desire}, and His words: {Indeed, the soul is prone to evil}.

As for the spirit, it does not refer to the body, neither alone nor with the soul. The spirit refers to the Qur'an that God Almighty revealed to His Messenger. God Almighty said: {And thus We have revealed to you a spirit of Our command.}

And regarding the revelation that He inspires to His prophets and messengers, the Most High said: "He sends the spirit by His command upon whomever He wills."

He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], "Warn that there is no god except Me, so fear Me." And He called that Spirit because of the beneficial life that it brings about, for life without it does not benefit its owner at all. Rather, the life of a beast is better than it and has a safer outcome.

The soul is called a soul because it gives life to the body, and the wind is also called that because it gives life. It is one of the words with the letter waw, and for this reason it is pluralized as arwah. The poet said:

When the souls depart from your land... I will find their journey cool in my liver.

And from it are the spirit, basil, and rest. So the soul was called a spirit because life is obtained through it, and it was called a soul either from the precious thing because of its preciousness and honor, or from the breathing of the thing when it exits, so because of its frequent exit and entry into the body, it was called a soul. And from it is the soul with movement, for whenever the servant sleeps, it exits from him, and when he wakes up, it returns to him, and when he dies, it exits completely, and when he is buried, it returns to him, and when he is asked, it exits, and when he is resurrected, it returns to him.

The difference between the soul and the spirit is a difference in attributes, not a difference in essence. The blood is called the soul because its exit, which brings death, is accompanied by the exit of the soul. Life is not complete without it, just as it is not complete without the soul. For this reason, he said:

Our souls flow like gazelles... and they do not flow like anyone else

It is said that his soul overflowed, his soul left, and his soul departed, just as it is said that his spirit left and departed. However, overflow is the rushing out in a single moment. From this comes the word ifāda, which is rushing out in abundance and speed. However, afāda means he pushed out by his choice and will, if he pushed out by force and compulsion. So God, glory be to Him, is the

one who makes it overflow at death, so it overflows.

Chapter: Another group of people of hadith, jurisprudence and Sufism said that the spirit is not the self.

And what these Sufis said is the most correct opinion on this and God knows best.

Muqatil bin Sulayman said: Man has life, a spirit, and a soul. When he sleeps, his soul, by which he understands things, leaves and does not leave the body, but rather leaves like an extended rope with a ray, so he sees the vision with the soul that left him, and life and the soul remain in the body, turning and breathing, and when he moves, it returns to him faster than the blink of an eye. So if Allah, the Almighty, wants to kill him in his sleep, He holds back that soul that left. He also said: When he sleeps, his soul leaves and ascends to above, and when it sees the vision, I came back and told the spirit, and the spirit tells, and in the morning it knows that it saw such and such.

Abu Abdullah bin Mandah said: Then they differed in the knowledge of the spirit and the soul. Some of them said that the soul is clay and fire and the spirit is luminous and spiritual.

Some of them said that the spirit is divine and the soul is human, and that creation was tested with it.

A group, who are the people of the Athar, said that the spirit is not the self and the self is not the spirit and the self is based on the spirit and the self is the image of the servant and desire and lust and affliction are mixed in it and there is no enemy more hostile to the son of Adam than his self so the self does not want anything but the world and does not love anything but it and the spirit calls to the Hereafter and prefers it and made the desire subordinate to the self and the devil subordinate to the self and desire and the angel with the mind and the spirit and God Almighty supports them with the head and His success

Some of them said that the souls are from the command of God, whose reality He has hidden and whose knowledge He has not revealed to creation.

Some of them said: The souls are light from the light of God and life from the life of God.

Then they differed about the souls: do they die with the death of the bodies and souls or do they not die?

Then a group of souls said: They do not die or decay.

The group said that the souls are in the form of creation, and have hands, legs, eyes, hearing, sight, and tongue.

A group said that the believer has three souls, while the hypocrite and the disbeliever have one soul.

Some of them said that the prophets and the righteous have five souls.

Some of them said that the souls are spiritual and were created from the kingdom. When they are purified, they return to the kingdom.

I said: As for the soul that dies and is taken, it is one soul, which is the self.

As for the spirit with which God supports His friends, it is another spirit other than this spirit, as the Most High said: {Those are the ones in whose hearts He has written faith and supported them with a spirit from Him}. Likewise, the spirit with which He supported His spirit, Jesus, son of Mary, as the Most High said when God said: O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit. Likewise, the spirit that He bestows upon whomever He wills of His servants is other than the spirit that is in the body.

As for the powers that are in the body, they are also called spirits. So it is said the seeing spirit, the hearing spirit, and the shamanic spirit. These spirits are powers deposited in the body that die with the death of the bodies. They are not the spirit, which does not die with the death of the body and does not wear out as it wears out. The spirit is applied to something more specific than all of this, which is power.

And these Miraculous powers which the Freinds of God had in their life even after their death it remains the same and they have the powers even after their death which they had in their life.

Knowledge of God, turning to Him, loving Him, and the awakening of the will to seek Him and desire Him. The relation of this spirit to the soul is like the relation of the soul to the body. If the soul loses it, it is like the body if it loses its spirit. It is the spirit with which the people of His guardianship and obedience are supported. For this reason, people say, "So-and-so has a spirit" and "So-and-so has no spirit," and he is a dead body, and he is an empty reed, and so on.

Knowledge has a soul, charity has a soul, sincerity has a soul, love and repentance have a soul, and trust and honesty have a soul. People differ greatly in these souls. Some of them are overcome by these souls and become spiritual, while others lose most or all of them and become earthly and animalistic. And God is the one sought for help.

The twenty-first question is: Is the soul one or three? It has occurred in

Many people say that the son of Adam has three souls: a tranquil soul, a blaming soul, and a commanding soul. Some of them are dominated by this and some by the other. They cite as evidence for that the words of God Almighty: "O tranquil soul," and His words : "I swear by the Day of Resurrection, nor do I swear by the blaming soul," and His words: "Indeed, the soul is inclined to evil." The truth is that it is one soul, but it has attributes, so it is called by a name based on each attribute, so it is called tranquil based on its tranquility toward... Her Lord, through His servitude, love, turning to Him, trusting in Him, being content with Him, and being at peace with Him. The characteristic of His love, fear, and hope in Him is to cut off attention from loving, fearing, and hoping for anyone other than Him. Thus, through His love, one becomes independent of loving anything other than Him, and through His remembrance, one becomes independent of remembering anything other than Him, and through longing for Him and to meet Him, one becomes independent of longing for anything other than Him. Thus, tranquility with Allah, the Exalted, is a reality that comes from Him, the Exalted, to the heart of His servant, gathering it upon Him and returning his wandering heart to Him, until it is as if he is sitting in front of Him, hearing with Him, seeing with Him, moving with Him, and striking with Him. So that is pervasive. Peace of mind, heart, joints, and apparent and hidden powers attracts his soul to Allah and softens his skin, heart, and joints to serve Him and draw closer to Him. True peace of mind cannot be achieved except through Allah, and we remember Him, and it is His Word that He revealed to His Messenger, as the Most High said: {Those who believe and whose hearts find rest in the remembrance of Allah. Unquestionably, in the remembrance of Allah hearts find rest.} So the peace of mind is its tranquility and stability through the removal of anxiety, distress, and turmoil from it, and this cannot be achieved by anything other than Allah the Most High and His remembrance. Absolutely. As for anything other than that, reassurance in it is delusion and trust in it is helplessness. God Almighty has decreed a decree that cannot be reversed. Whoever reassures himself in anything other than Him will be afflicted with anxiety.

And the disturbance and turmoil on his part, whoever he may be. Rather, if the servant were reassured by his knowledge, his state, his work, his paths and his departure, and He, glory be to Him, has made the souls of those who are reassured by other than Him their purposes with arrows of affliction, so that His servants and friends may know that the one who is attached to other than Him is cut off, and the one who is reassured by other than Him is turned away from his interests and purposes and is prevented and forbidden.

The true tranquility with which the soul becomes reassured is that it becomes reassured in the matter of knowing His names, attributes, and descriptions, as it has to the news that He informed about Himself and that His messengers informed about Him, so it receives it with acceptance, submission, and obedience, and the chest is expanded for it and the heart is happy with it, because it is a knowledge of the knowledge of the Lord, glory be to Him, to His servant on the tongue of His Messenger, so the heart does not remain in the greatest anxiety and turmoil in this matter until it mixes with faith in the names of the Lord, the Most High, His attributes, His oneness, and His transcendence over... His throne and His speech with the revelation with the joy of his heart, so that descends upon him as pure water descends upon a heart inflamed with thirst, so he is reassured by it and calmed by it and rejoices in it and his heart and joints soften for him until it is as if he witnessed the matter as the messengers informed him of. Rather, that becomes for his heart like the vision of the sun at noon for his eyes. So if someone from between the east and west of the earth differed from him in that, he would not pay attention to their difference and he said, when he felt lonely from the estrangement, the greatest friend was reassured by faith alone and all the people of The earth is different from it, and that does not diminish any of his reassurance. This is the first degree of reassurance. Then it continues to grow stronger whenever he hears a verse that includes an attribute of his Lord. This is a matter that has no end. This reassurance is the foundation of the foundations of faith upon which his structure is built. Then he is reassured by his news of what comes after death from the matters of the Barzakh and what comes after it from the states of the Resurrection until it is as if he witnesses all of that with his own eyes. This is the reality of the certainty with which he was described. Glory be to Him, the Most High, the people of faith, where He said: {And of the Hereafter they are certain}, so faith in the Hereafter is not achieved until the heart is reassured about what God Almighty has informed us about it, the reassurance of matters in which there is no doubt or suspicion. This is the one who truly believes in the Last Day, as in the hadith of Haritha: I became a believer, so the Messenger of God said: Every truth has a reality, so what is the reality of your faith? He said: My soul has turned away from the world and its people, and it is as if I am looking at the throne of my Lord. Prominently, and to the people of Paradise, they visit each other therein, and the people of Hell are tormented therein. Then Abd Allah, whose heart was illuminated, said:

Peace of mind and tranquility regarding the names and attributes of the Almighty Lord are of two types: Peace of mind and tranquility regarding the names and attributes of the Almighty Lord.

Belief in it, affirmation of it, belief in it, and reassurance regarding what it requires and necessitates from the effects of servitude. An example of this is reassurance regarding fate and affirmation of it. Belief in it requires reassurance regarding the places of fate that the servant was not commanded to repel and has no ability to repel, so he submits.

For it and is pleased with it and does not become angry or complain and his faith does not waver, so he does not despair over what he has missed and does not rejoice over what has come to him because the calamity in it was destined before it reached him and before he was created, as the Most High said: "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy." So that you do not grieve over what has escaped you and do not rejoice over what He has given you. The Most High said: "No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart." More than one of the Salaf said: He is the servant A calamity befalls him and he knows that it is from Allah, so he is satisfied and submits. This is reassurance regarding the rulings of the attributes, their requirements, and their effects in the world. It is an additional measure to the reassurance by merely knowing them and believing in them. Likewise, the rest of the attributes, their effects, and their attachments, such as hearing, sight, satisfaction, anger, and love. This is the reassurance of faith.

As for the tranquility of ihsan, it is tranquility with regard to His command, in compliance, sincerity, and advice. He does not put his will, desire, or imitation before His command. He does not live with a doubt that contradicts His news, nor a desire that contradicts His command. Rather, if it passes by him, he treats it as whispers that he would rather fall from the sky to the earth than find. This is like the Prophet, who is a clear believer. The sign of this tranquility is that he is reassured from the anxiety and discomfort of disobedience to the tranquility, sweetness, and joy of repentance, and that becomes easy for him. By knowing that pleasure, sweetness and joy are in achieving repentance. This is something that only those who have tasted both matters and whose hearts have experienced their effects know. Repentance brings tranquility that is the opposite of the distress and anxiety in sin. If the sinner searched his heart, he would find it filled with fears, distress, anxiety and turmoil. What hides from him the evidence of that is the intoxication of heedlessness and desire. For every desire there is an intoxication greater than the intoxication of wine. Likewise, anger has an intoxication greater than the intoxication of drink. For this reason, you see the lover and the angry person doing what the wine drinker does not do. Likewise, he is reassured from anxiety. Negligence and turning away from the stillness of turning to God and the sweetness of remembering Him and the attachment of the soul to His love and knowledge. There is no tranquility for the soul without

this at all. If it were to be fair to itself, it would see itself, if it lost that, in the utmost distress, anxiety and turmoil. But drunkenness conceals it. So if the cover is removed, the truth of what was in it becomes clear to it.

Chapter: And here is a subtle secret that must be noted and paid attention to, and success for it is in the hand of

From the crisis of success in His hand, which is that God Almighty made for every organ of the human body a perfection, if he does not obtain it, he is in anxiety, disturbance and distress due to the loss of his perfection for which He made an example, the perfection of the eye with sight, the perfection of the ear with hearing, and the perfection of the tongue with speech. So if these organs lack the powers by which they are perfected, pain and deficiency occur according to the loss of that. And He made the perfection of the heart and its bliss, joy, delight and delight in knowing Him, Glory be to Him, and His will, love and repentance.

To Him, turning towards Him, longing for Him, and being intimate with Him. If the heart lacks that, it will be more tormented and disturbed than the eye that has lost its light and sight, or the tongue that has lost the power of speech and taste, and it has no way to tranquility in any way, even if it attains from the world and its causes and from the sciences what it attains except by making God alone its beloved, its God, its object of worship, and the goal of its pursuit. And if He alone is sought for help in attaining that, then the reality of the matter is that it has no tranquility without verification. You alone we worship and You alone we ask for help. The commentators' statements about tranquility go back to that. Ibn Abbas, may God be pleased with them both, said: The tranquil and accepting one. Qatada said: It is the believer whose soul is content with what God has promised. Al-Hasan said: It is the believing one with what God Almighty has said. Mujahid said: It is the soul that is certain that God is its Lord and submits to the command of what He will do to it. Mansur narrated from him: He said: The soul that is certain that God is its Lord and is ready to obey His command. Ibn Abi Nujayh said from him: The tranquil and accepting soul. To God. He also said: It is the one who is certain of meeting God. So the words of the predecessors regarding the one who is reassured revolve around these two principles: reassurance of knowledge and faith, and reassurance of will and action.

Chapter: So when you are reassured from doubt to certainty, from ignorance to knowledge, and from heedlessness to

To remembrance, from betrayal to repentance, from lamentation to sincerity, from lying to truthfulness, from weakness to intelligence, from the force of conceit to the humiliation of submission, from wandering to humility, and from lethargy to action. The spirit of reassurance has begun, and the origin and source of all of that is wakefulness, which is the first key to goodness. For the one who is heedless of preparing to meet his Lord and provisioning himself for his afterlife is in the same position as the sleeper, or even worse than him. For the wise man knows the promise and threat of God and what the commands of the Lord require. The Most High, and His prohibitions and His rulings are among the rights, but what prevents him from the reality of perception and prevents him from making up for it is the way of the heart, which is its heedlessness in which it slept, so his sleep became long and stagnant and he became addicted to the desires of lusts, so his addiction and stagnation became intense and he became immersed in the depths of lusts and habits and mixing with the idle people took control of him and he was satisfied with resembling the people of wasting time, so he is in his sleep with the sleepers and in his drunkenness with the drunkards. So when the way of this heedlessness is removed from his heart by a warning from the warnings of the Truth in his heart In it, he responded to the preacher of God in the heart of his believing servant, or to a desire upon him that was aroused by the pickaxe of thought in the opposite place, so he struck with the pickaxe of his thought and glorified God with a glorification that illuminated for him the palaces of Paradise, and he said:

Oh my soul, help me... He seeks help from you in the darkness of the nights

Perhaps on the Day of Resurrection you will be granted... a good life in those high places.

That thought sparked a light in whose light he saw what he was created for and what he would encounter before him from the time of death until entering the abode of eternity. He saw the speed of the end of the world and its failure to be faithful to its children and its killing of its lovers and its doing to them all kinds of humiliations. So he rose in that light with the strength of his determination, saying, "Oh, how I regret what I neglected in the service of Allah." So he faced the rest of his life, which has no value, making up for what he had missed, reviving what he had killed, facing the stumbles that we had set before him, seizing an opportunity except for the one that, if it came, would pass him by. All the best

Then he notices in the light of that awakening the abundance of his Lord's blessings upon him from the time he settled in the womb until the time he turns in it outwardly and inwardly, night and day, awake and asleep, secretly and openly. If he had made an effort to count its types, he would not have been able to do so. It is sufficient that the least of them is the blessing of the soul, and God has upon him every day twenty-four thousand blessings, so what do you think of other than them?

Then he sees in the light of that light that he has lost hope of counting and enumerating them, and is unable to fulfill their rights, and that if the One who bestowed them were to demand their rights from him, all of his deeds would be considered the right of one blessing from them. Then he becomes certain that he has no hope of salvation except through God's forgiveness, mercy, and grace.

Then he sees in the light of that awakening that if he did the deeds of the two heavy things of righteousness, he would despise them in comparison to the greatness of the Lord, the Most High, and what he deserves by the lawful face of His face and the greatness of His authority. And this is if his deeds were from him, so how is it when they are merely the grace, favor, and kindness of Allah, where He made them easy for him, helped him, prepared them for him, willed them from him, and their being, and if he did not do that, he would have no way to them. Then he would not see his deeds from him, and Allah, the Most High, will not accept a deed that its owner sees from himself until he sees the eye of Allah's success for him and His favor upon him. And his favor, and that it is from God, not from himself, and that he has nothing from himself except evil and its causes, and whatever blessing he has, then from God alone, it is a charity that He gave him and a favor from Him that He brought to him without him deserving it by reason or deserving it by means, so he sees his Lord, his guardian, and his object of worship worthy of all good and sees himself worthy of all evil, and this is the basis of all righteous deeds, apparent and hidden, and He is the One who raises them and places them in the register of the companions of the right hand.

Then another light flashes for him in the light of wakefulness, in the light of which he sees the faults of his soul, the defects of his work, and the crimes, offenses, violation of sanctities, and neglect of many rights and duties that he has committed. When this is added to witnessing the blessings of Allah upon him and His favors towards him, he sees that the right of the one who bestowed blessings upon him in His blessings and commands does not remain for him a single good deed with which to raise his head, so his heart is reassured, his soul is broken, his limbs are humbled, and he walks towards Allah with his head bowed between witnessing his blessings and examining his crimes, the faults of his soul,

and the defects of his work, saying, “I acknowledge Your blessings upon me, and I acknowledge.” For my sin, forgive me, for no one forgives sins except You. So he does not see any good for himself, nor does he see himself worthy of good, so this causes him to do two great things.

One of them is to increase what God has bestowed upon him.

The second is the independence of whatever obedience he has, whatever it may be. Then another light flashes for him, in the light of which he sees the glory, danger, and honor of his time, and that it is the capital of his happiness, so he is stingy with it and does not waste it, for it does not bring him closer to his Lord. For in wasting it is loss, regret, and remorse, and in preserving and building it is profit and happiness, so he is stingy with his breaths and does not waste them on what will not benefit him on the Day of Resurrection.

Then he notices in the light of that flash what his wakefulness requires of his year of negligence.

It is from repentance, accountability, observation and jealousy for his Lord that he prefers someone else over Him and over his share of His pleasure, closeness and honor by selling it for a cheap price in a quickly passing home and over himself that he owns its slavery to a lover or thinks about the ultimate in its beauty and sees its end with the eye of his insight for a nose for it from his love for him.

All of this is from the effects of wakefulness and its requirements, and it is the first home of the tranquil soul from which its journey to God and the Hereafter originates.

Chapter: As for the self-reproaching soul, which is the one by which God Almighty swore in His saying:

{And I swear by the self-reproaching soul} So there was a difference of opinion about it. A group said that it is the one that does not remain in one state. They took the word from the word “talawwum” which means hesitation. So it is very changeable and variable. It is one of the greatest signs of Allah, for it is one of His creatures that changes and changes colors in a single hour, let alone a day, a month, a year, and a lifetime, in various colors. It remembers and neglects, accepts and turns away, is kind and reveals and repents, is harsh, loves and hates, rejoices and grieves, is pleased and angry, obeys and purifies and explodes to many times that from its states and changes. So it changes colors all the time. Many colors, this is a saying

A group said that the word is taken from blame, then they differed and a group said that it is the believer's soul and this is one of its abstract attributes. Al-Hasan Al-Basri said that you do not see the believer except that he always blames himself, saying: I did not mean this, why did I do this? It would have been better if it was not this, or something similar to this of speech.

And someone else said: It is the believer's soul that causes him to commit a sin and then blames him for it. This blame is part of faith, unlike the wretched person, who does not blame himself for a sin, but rather blames himself and it blames him for his failure.

A group said: Rather, this blame is for both types, for everyone blames himself, whether he is righteous or wicked. The happy one blames himself for committing a sin against God and abandoning His obedience, and the wretched one only blames himself for missing out on his share and his desires.

Another group said that this blame will be on the Day of Resurrection, because everyone will blame himself, if he was a wrongdoer, for his wrongdoing, and if he was a good person, for his shortcomings.

All of these sayings are true and there is no contradiction between them, because the soul is described with all of this and in consideration of this it is called blaming. However, blaming is of two types.

A blameworthy soul, which is the ignorant, unjust soul that God and His angels blame.

A self-blaming, non-blaming self is one that continues to blame its owner for his shortcomings in obeying Allah despite his effort. This one is not to be blamed. The most honorable of souls is one that blames itself in obeying Allah and bears the blame of the blamers in pleasing Him, so it does not concern it with the blame of the blamer. This one has been freed from the blame of Allah. As for one who is satisfied with her actions and does not blame herself and does not bear the blame of the blamers in Allah's cause, she is the one whom Allah, the Almighty, blames.

Chapter: As for the commanding soul, it is the blameworthy one, for it is the one that commands all evil, and this is from

Its nature is not like that which Allah has guided, strengthened and aided. No one is freed from the evil of his soul except by Allah's guidance for him, as Allah the Most High said, narrating the story of the wife of Al-Aziz: "I do not acquit myself. Indeed, the soul is inclined to evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful." And Allah the Most High said: "And were it not for the grace of Allah upon you and His mercy, not one of you would have been pure, ever." And Allah the Most High said to the most honorable of His creation and the most beloved to Him: "And had We not strengthened you, you would have almost inclined toward them a little." And the Prophet used to teach them a sermon. Praise be to Allah, we praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of our souls and the evils of our deeds. He whom Allah guides, none can misguide him, and he whom He misguides, none can guide him. Evil is inherent in the soul, and it causes evil deeds. If Allah leaves the servant alone with his soul, he will perish between its evil and what it requires of evil deeds. If He guides him and helps him, He will save him from all of that. We ask Allah, the Almighty, to protect us from the evils of our souls and the evils of our deeds.

Allah, the Almighty, has tested man with these two souls, the commanding and the blaming, just as He has honored him with the tranquil soul, which is a single soul that is commanding, then blaming, and tranquil, and this is the ultimate in its perfection and righteousness. He has supported the tranquil soul with numerous armies, so He has made the angel its companion and companion who is next to it, guides it, casts the truth into it, makes it desire it, shows it the beauty of its image, warns it against falsehood, makes it lose interest in it, shows it the ugliness of its image, and provides it with what He has taught it of the Qur'an, remembrances, and righteous deeds. He has made the delegations of good deeds and the ink of success come to it and reach it from every direction, and whenever it receives them with acceptance, And thanks and praise be to God, and seeing His priority in all of this, its support increased, so it became stronger in fighting the emirate. So whoever enlisted it, and he is the Sultan of its armies and its king, faith and certainty.

All the Islamic armies are under his banner, looking to him. If he stands firm, they stand firm, and if he is defeated, they turn their backs. Then the commanders of this army and the leaders of its soldiers are the branches of faith related to the limbs in their various types, such as prayer, zakat, fasting, Hajj, jihad, enjoining what is right and forbidding what is wrong, advising people and doing good to them in various types of goodness. Its branches are the inner ones related to the heart, such as sincerity, trust, turning to Allah, repentance, vigilance, patience, forbearance, humility and meekness. And the heart is filled with the love of Allah and His Messenger, and the glorification of Allah's commands and rights, and jealousy for Allah and in Allah, and courage, and chastity, and truthfulness, and compassion, and mercy, and the essence of all of that is sincerity and truthfulness. So the truthful and sincere person does not tire, for he has been established on the straight path and is guided by it while he is asleep, and the one who is deprived of truthfulness and sincerity does not tire, for the path has been cut off from him and the devils have seduced him on the earth, confused. So if he wants, let him work, and if he wants, let him leave it, for his work will only increase his distance from Allah, and in short, whatever is for Allah and by Allah is from the soldiers of the tranquil soul.

As for the commanding soul, He made Satan its companion and its closest companion. He promises it and gives it false hopes, casts falsehood into it, commands it to do evil and makes it seem attractive to it. He prolongs hope and shows it falsehood in a form that it accepts and likes. He provides it with all kinds of false support, such as false hopes and destructive desires. He seeks help against it through its desires and wills, from which every evil enters it. He does not seek help against souls with anything more effective than their desires and wills. His brothers among the devils of mankind know this, so they do not seek help against the forbidden forms from them with anything more effective than Their desires and will, so if an image exhausts them, they seek with their effort what it loves and desires, then they seek with their effort to obtain it, so they hunt that image. Then, if the soul opens the door of desire for them, they enter through it and sit in the middle of the houses, so they wreak havoc, corrupt, kill, and take captive, and they do what an enemy does in the lands of his enemy when he rules over them, so they demolish the landmarks of faith, the Qur'an, remembrance, and prayer, and they destroy the mosques and build churches, taverns, and brothels, and they go to the king, so they take him prisoner and strip him of his kingdom and transfer him from the worship of the Most Merciful to the worship of prostitutes and idols, and from the glory of obedience to The humiliation of disobedience, from the listening of the Most Merciful to the listening of the devil, and from preparing to meet the Lord of the Worlds to preparing to meet the brothers of the devils. While he was observing the rights of God and what He had commanded him to do, he began to tend pigs, and while he

was standing up to serve the Almighty, the Most Merciful, he became standing up to serve every accursed devil.

The meaning is that the angel is the companion of the tranquil soul and the devil is the companion of the commanding soul. Abu Al-Ahwas narrated on the authority of Ata' bin Al-Sa'ib on the authority of Marra on the authority of Abdullah who said that the Messenger of God said:

The devil has a grip on the son of Adam and the angel has a grip. As for the devil, he is returned with evil and denial of the truth. As for the angel's grip, he is returned with good and belief in the truth. Whoever finds that, let him know that it is from Allah and let him praise Allah. Whoever finds the other, let him seek refuge in Allah from the accursed devil. Then he recited: The devil threatens you with poverty and orders you to immorality. Amr narrated it from Ata' ibn al-Sa'ib, and Amr added to it, he said: We heard in this hadith that it was said: If one of you feels something from the angel's grip, let him praise Allah and ask Him for His bounty. If he feels any of the touch of Satan, he should ask God for forgiveness and seek refuge from Satan.

Chapter: The tranquil soul, the king and his army of faith require from the soul

The tranquil soul is monotheism, benevolence, righteousness, piety, patience, trust, repentance, turning to God, shortening hope, preparing for death and what comes after it, and Satan and his soldiers of disbelief require the opposite of that from the commanding soul. God Almighty has empowered Satan over everything that is not his and is not intended for his sake nor is it obedience to him, and he has made that his fiefdom, so he delegates the commanding soul to this work and fiefdom, and demands that it take the works from the tranquil soul and make them a strength for it, so it is the most eager thing to purify the works. All of it and that it becomes one of its fortunes, so the most difficult thing for the tranquil soul is to purify the deeds from the devil and from the command to God. If one deed from it reached as it should, the servant would confront it, but the command and the devil refused to call for it a single deed that reaches God, as some of those who know God and his soul said: By God, if I knew that I had a single deed that reached God, I would be happier with death than the absent one who comes to his family. And Abdullah bin Omar said: If I knew that God accepted one prostration from me, then no absent one would be more beloved to me than death. {God only accepts from The righteous}

Chapter: The sign has been erected in opposition to the tranquil one, so whenever that one brings goodness

This one matches it and brings evil with its opposite until it corrupts it for itself. So if it brings faith and monotheism, this one brings what casts doubt on faith, such as doubt and hypocrisy, and what casts doubt on monotheism, such as polytheism, love of other than Allah, fear of Him, and hope in Him. And she is not satisfied until she gives precedence to the love of other than Him, fear of Him, and hope in Him, glory be to Him. So his wealth is with her the last and what belongs to creation is the first. And this is the case of most of this creation. And if that one brings by stripping away following the Messenger This came by arbitrating the opinions and sayings of men over the revelation, and it came from the misleading doubts that prevent it from complete following and arbitrating the Sunnah and not paying attention to the opinions of men.

Then war breaks out between these two souls, and the one who is victorious is the one whom Allah grants victory. And when the former comes with sincerity, truthfulness, trust, repentance, and vigilance, the latter comes with its opposites and brings them out in several forms, and swears by Allah that it only wants goodness and success. And Allah knows that it is lying, and that it only wants its own luck, following its whims, and escaping from the prison of following and pure arbitration of the Sunnah to fulfill its will, desire, and fortunes. And by Allah, it has only escaped from the space of following and surrender to the prison of whims and will, and its narrowness, darkness, and loneliness. She is imprisoned in this world and in the isthmus in a narrower place than it, and on the second day of the appointment in a narrower place than both of them.

And the most amazing thing about it is that it bewitches the mind and the heart, so it comes to the most noble, best and most important things, and brings them out in a reprehensible image, and most of creation are children of the mind, children of dreams who have not reached the first stage of weaning from customs and familiarities, let alone the maturity by which the mature, wise person distinguishes between the better of two good things, so he prefers it, and the worse of two evils, so he avoids it, so it shows him the image of the abstraction of monotheism, which is more splendid than the image of the sun and the moon, in the image of reprehensible belittlement and the oppression of the great ones from their stations and their debasement from them to the rank of Pure servitude, poverty, humiliation and absolute poverty, with which they have no power, no will, and no intercession except after God's permission. Then the enchanting soul shows them this fate, the ultimate goal of belittling them, oppressing them, lowering their status, and not distinguishing them from the poor and needy. So their souls are repelled by the denial of monotheism with the

utmost aversion, and they say, "Has He made the gods one god? Indeed, this is a strange thing." And their humiliation is the denial of following the Messenger and what he brought, and giving him precedence over the opinions of men in the form of belittling. Scholars and the desire to turn away from their sayings and what they understood from Allah and His Messenger. This is a bad manners towards them and a precedence over them. It leads to bad thoughts about them and that they have missed the right path. How can we have the power to respond to them and win and obtain the right path without them? So you are repelled by that with the utmost aversion and make their speech the decisive one that must be followed, and the speech of the Messenger is the ambiguous one that is presented to their sayings. So whatever agrees with it we accept, and whatever contradicts it we reject, interpret, or delegate. And the enchanted soul swears by Allah, "We intended nothing but goodness and success." Those are the ones who are Those whose hearts God knows

A chapter and a soil of the image of sincerity in a form that is repelled by it, which is the departure from the rule of reason.

Living, moderation and flattery, by which the person's condition and his walk among the people are included. So when he is sincere in his actions and does not do anything for anyone, they avoid them and they avoid him. He hates them and they hate him and he is hostile to them and they are hostile to him. He walks on a straight path, so he is repelled by that with the utmost aversion. Its goal is to be sincere in the small amount of his actions that are not related to them, and the rest of his actions are for other than God.

A chapter and a picture of honesty with God and jihad against those who have deviated from His religion and command in

The erection mold for the enmity of creation and their harm and their war and that he exposes himself from the affliction of what he cannot bear and that he becomes a target for the arrows of the stabbers and the likes of that from the doubts that the sorcerer soul establishes and the fantasies that it imagines and the string of the reality of jihad in the form in which the soul is killed and the woman is married and the children become orphans and the money is divided and the soil of the reality of zakat and charity in the form of parting with money and its decrease and the hand being empty of it and his need for people and his equality with the poor and his return to his status and his soil is the reality of proving the attributes Perfection belongs to God in the form of likening and representation, so he is repelled from believing in it and repels others, and you show him the truth of denial and atheism in it in the form of glorification and

exaltation. What is more amazing than that is that it compares what Allah and His Messenger love of qualities, morals and actions with what He dislikes of them, and confuses the servant with one of the two matters with the other, and none can be free from this except the people of insight, for actions issue from wills and appear in the pillars of the two souls, the commanding and the reassured, so the two actions differ in falsehood and appear similar. For this there are many examples, including flattery and sycophancy, the first from the reassured and the second from the commanding, and the humility of faith and the humility of hypocrisy, and the nobility of the soul and arrogance, and zeal and harshness, and humility and humiliation. And strength in the command of Allah and supremacy on earth and zeal for Allah and anger for Him and zeal for the soul and anger for it and generosity and extravagance and awe and pride and protection and denunciation and courage and boldness and firmness and cowardice and economy and stinginess and caution and bad opinion and insight and suspicion and advice and backbiting and gift and bribery and patience and harshness and forgiveness and humility and soundness of heart and stupidity and heedlessness and trust and arrogance and hope and wishing and speaking of Allah's blessings and boasting about them and joy of the heart and joy of the soul and softness of the heart and impatience and resentment and hatred and competition and envy and love of leadership and love of leadership and calling to Allah and love for Allah and love with Allah and trust and weakness and caution Whispering, angelic inspiration, devilish inspiration, patience, procrastination, moderation, negligence, diligence, exaggeration, advice, reprimand, initiative, haste, informing oneself of one's situation when in need, and complaint.

One thing has one image and it is divided into praiseworthy and blameworthy, such as joy, sadness, sorrow, anger, jealousy, arrogance, greed, pretense, humility, envy, envy, and boldness.

Regret, greed, competition, showing off blessings, swearing, poverty, silence, asceticism, piety, abandonment, isolation, pride, zeal, backbiting. In the hadith, there is some jealousy that Allah loves and some that He hates. The jealousy that Allah loves is jealousy in the way of Allah, and the jealousy that He hates is jealousy in other than the way of Allah. There is some arrogance that Allah loves and some that He hates. The one that He loves is arrogance in war. In the Sahih also, there is no envy except in two cases: a man to whom Allah has given wealth and power and he spends it in the way of Allah, and a man to whom Allah has given wisdom, so he is... He decrees it and teaches it. In Sahih it is also stated that Allah is kind and loves kindness and gives for kindness what He does not give for harshness. It also states that whoever gives his share of kindness has given his share of goodness. Kindness is one thing, and laziness and sloth are two things. Laziness makes one reluctant to do what is in his best interest after it is

possible, so he retires from it. The kind person is gentle in obtaining it according to his ability with compliance. Likewise, moderation is a praiseworthy quality and flattery is a blameworthy quality. The difference between them is that the one who is kind is gentle with his companion until he extracts the truth from him or turns him away from falsehood, while the one who flatters is gentle with him. To confirm him in his falsehood and leave him to his whims, so moderation is for the people of faith and flattery is for the people of hypocrisy. A suitable example has been given for this, which is the condition of a man who has an ulcer that has caused him pain, so a gentle and kind doctor comes to him and gets to know its condition, then he begins to soften it until it is ripe, then he begins to gently and easily take it out of its cavity until he extracts what is in it, then he places on its place from the medicine and ointment what prevents its corruption and cuts off its substance, then he follows it up with ointments that cause the flesh to grow, then he sprinkles on it after the flesh grows what dries up its moisture, then he tightens the bandage on it and does not stop. This is continued until it is fixed, and the flatterer said to its owner, "There is no harm in it for you, and this is nothing, so cover it from faults with a rag, then ignore it." It continues to grow stronger and more entrenched until its corruption becomes great. This example also perfectly matches the state of the soul that commands with the one that is at peace, so ponder it. If this is the state of an ulcer the size of a chickpea, then how about an illness that has arisen from a soul that commands evil, which is the source of desires and the abode of all immorality, and a devil has accompanied it in the utmost deceit and trickery, promising it and giving it false hopes? And he bewitches her with all kinds of magic until he makes her think that what is beneficial is harmful and what is harmful is beneficial, and that what is good is ugly and what is ugly is beautiful. And this, by Allah, is one of the greatest kinds of magic. That is why He, the Most High, says: "How can you be bewitched when the one to whom they attributed the messengers being bewitched is the one who afflicted them with the same evil, and they are its people, not the messengers of Allah, may Allah's prayers and peace be upon them all, just as they attributed them to misguidance and corruption on earth, madness and foolishness. And the prophets, messengers and leaders of the nations did not seek refuge in Allah by seeking refuge from the evil of the commanding soul, its owner and its companion." The two devils are the origin, foundation and source of all evil, and they cooperate and help each other in it.

My baby is milked by a mother's breast, we share it... We will never part with the dark-skinned hawk Awad

Allah the Most High said: {So when you recite the Qur'an, seek refuge in Allah from Satan, the accursed.} And He said : {But if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.} And He said: {And say, "My Lord, I seek refuge in You from the insinuations of

the devils. And I seek refuge in You, my Lord, lest they be present."} And He the Most High said: {Say, "I seek refuge in the Lord of daybreak from the evil of that which He has created and from the evil of darkness when it settles and from the evil of those who blow on knots and from the evil of an envier when he envies."} So this is seeking refuge from the evil of the soul. He said: {Say, "I seek refuge in the Lord of mankind, the King of mankind, the God of {People from the evil of the retreating whisperer who whispers in the hearts of mankind from among the jinn and mankind.} So this is seeking refuge from its companion and friend, and what an evil companion and friend! So Allah, the Most High, commanded His Prophet and his followers to seek refuge in His perfect and complete Lordship from these two great creatures whose status is in evil and corruption. The heart is between these two enemies, their evil never ceases to knock on it and afflict it. The first thing that sickness creeps into from the commanding soul is desire and what follows it from love, greed, seeking, and anger, and what follows it from arrogance, envy, injustice, and domination. So the deceitful and treacherous doctor learns of his illness, so he visits him and prescribes... It has all kinds of poisons and harmful things, and it makes him imagine with its magic that his cure is in it, and the weakness of the heart coincides with the disease and the strength of the commanding soul and the devil and their continuous support, and that it is a present criticism and an immediate pleasure, and the one who calls to it calls from every side, and the passion penetrates and the desire becomes easy and the imitation of the majority and resembling them and being satisfied with what befell him what befell them, so how can he respond with these interruptions and their multiples to the caller of faith and the caller of Paradise except for the one whom Allah has provided with the support of success and supported with His mercy and undertook to preserve and protect him and opened the insight of his heart so that he saw the speed of the world's cessation and its disappearance And its turning over with its people and its actions towards them, and that it is in eternal life like dipping a finger in the sea in relation to Him.

Chapter: The difference between the humility of faith and the humility of hypocrisy is that the humility of faith is the humility of...

The heart is for Allah with glorification, reverence, dignity, awe and modesty. The heart is broken for Allah with a healing break from fear, shyness, love, modesty and witnessing Allah's blessings and crimes. The heart is inevitably humbled, followed by the humility of the limbs. As for the humility of hypocrisy, it appears on the limbs as affectation and affectation, while the heart is not humble. Some of the Companions used to say, "I seek refuge in Allah from the humility of hypocrisy." He was asked, "What is the humility of hypocrisy?" He said, "It is to see the body humble while the heart is not humble." The one who is humble for Allah

is a servant whose desires have been extinguished and their smoke has subsided from his chest. The chest is cleared and the light of greatness shines in it, so it dies. The desires of the soul are due to fear and the dignity with which it is stuffed, and the limbs are subdued, and the heart is reverent and at peace with God and His remembrance with the tranquility that descended upon him from his Lord, so he became humble before Him. And the humble is the one who is at peace. For the humble part of the earth is that which is at peace and the water stagnates in it. Likewise, the humble heart has become humble and at peace, like the peaceful spot on the earth to which the water flows and settles in it. Its sign is To prostrate before his Lord in reverence, humility and humility before Him, a prostration from which he does not raise his head until he meets Him. As for the arrogant heart, it is shaken by its arrogance and pride, so it is like a mounded spot on the earth on which water does not settle. This is the humility of faith.

As for pretending to be dead and the humility of hypocrisy, it is a state when one is forced to calm his limbs, pretending and showing off, while his soul is young and tender inwardly, with desires and wills. So he is humbly humble on the outside, like a snake in the valley and a lion in the jungle, crouching between his sides, waiting for prey.

Chapter: As for the honor of the soul, it is its protection from baseness, vices, and ambitions.

Men's necks are cut off, so he refrains from throwing himself into that, unlike delusion, which is a creation born between two matters: his admiration for himself and his contempt for others. Thus, delusion is born from between these two. The first is born from between two noble creations: honoring the soul, respecting it, and glorifying its Owner and Master, so that his slave would be a lowly, base, and contemptible person. Thus, from between these two creations, honor and protection of the soul are born. The origin of all of this is its readiness and preparation, and the provision of its guardian and master for it. Thus, if the readiness and provision are lost, all good is lost.

Chapter: And likewise the difference between piety and harshness. Piety is weaning the soul from the suckling of blame.

From a breast that is the outlet of all evils, vices and baseness, even if its milk is abundant and people are eager to have it, then they will have a weaning period that will tear their livers apart with regrets. So weaning is inevitable, so if you wish, hasten and you will be praised and thanked, and if you wish, delay and you will not be rewarded. This is in contrast to harshness, which is coarseness in the soul, hardness in the heart and density in the nature, from which a characteristic called harshness is born.

Chapter: The difference between humility and humiliation is that humility is born from knowledge of God.

Glory be to Him, and knowledge of His names, attributes, and descriptions of His majesty, glorification, love, and reverence, and from knowledge of Himself, its details, the defects of its actions, and its faults, from all of that comes forth a characteristic, which is humility, which is the brokenness of the heart before God, lowering the wing of humility, and mercy for His servants, so he does not see any superiority over anyone, nor does he see any right for himself from anyone, rather he sees the superiority of people over him and the rights they have before him, and this is a characteristic that God Almighty only gives to those whom He loves, honors, and brings close to Him.

As for humiliation, it is baseness, meanness, and sacrificing oneself and making oneself low in order to attain one's fortunes and desires, such as the humility of the lowly in attaining their desires, the humility of the one being acted upon to the doer, and the humility of the seeker of every fortune to the one who hopes to attain his fortune from him. All of this is baseness, not humility. God, the Most High, loves humility and hates baseness and humiliation. In the Sahih, it is narrated from him: "And He revealed to you that you should be humble so that no one would boast over another and no one would transgress against another." And praiseworthy humility is of two types.

The first type is the servant's humility before God's command in compliance and before His prohibition in avoidance. For the soul, in order to seek comfort, hesitates in His command, and a kind of refusal and straying appears from it, fleeing from servitude, and it remains steadfast before His prohibition in order to attain what it has been prevented from. So if the servant humbles himself before God's command and prohibition, then he has humbled himself in servitude.

The second type is his humility before the greatness and majesty of the Lord and his submission to His glory and pride. So whenever his soul is elevated, he remembers the greatness of the Lord, the Most High, and His uniqueness in that, and His intense anger at whoever disputes that with Him. So his soul is humble before Him, and his heart is broken before the greatness of God, and he is reassured by His majesty and humbled before His authority. So this is the ultimate humility, and it entails the first without the opposite. The truly humble person is one who is provided with both things, and God is the one sought for help.

Chapter: Likewise, strength in the matter of God is from glorifying Him and glorifying His commands and rights until...

God establishes it and the supremacy on earth is from his glorification of himself and his seeking to be unique in leadership and the implementation of the word, whether God's command is honored or humiliated. Rather, if God's command, rights, and pleasure oppose him in seeking his supremacy, he does not pay attention to that and wastes it and kills it in obtaining his supremacy.

Likewise, zeal for Allah and zeal for oneself. The first is aroused by glorifying the matter and the one who commands, and the second is aroused by glorifying oneself and anger at the loss of one's rights. Zeal for Allah is to protect one's heart for Him from glorifying His rights. It is the state of a servant upon whose heart the light of Allah's authority has shone, so his heart is filled with that light. So when he becomes angry, he only becomes angry because of the light of that authority that has been cast upon his heart. When the Messenger of Allah became angry, his cheeks would redden and a vein would appear between his eyes, flowing with anger. Nothing would stand up to his anger until he took revenge for Allah. Zayd ibn Aslam narrated from his father that whenever Moses, son of Imran, became angry, his cap would catch fire. This is in contrast to the zeal of the soul, which is a heat that is aroused from within the soul due to the loss of its share or its pursuit. For the temptation is in the soul, and the temptation is the fire, and the soul is blazing with the fire of desire and anger. They are two heats that appear on the limbs: a heat from the tranquil soul, aroused by the glorification of the right of God, and a heat from the commanding soul, aroused by the sense of missing out on one's share.

The difference between generosity and extravagance is that the generous person is wise and gives in the right places.

The spendthrift is a spendthrift, and his gift may be in its proper place, and often it is not. The explanation for this is that God, glory be to Him, in His wisdom, has made rights in money, and they are of two types: specific rights and secondary rights. Specific rights are like zakat and the expenses that are obligatory on those whose expenses are required.

The second is like the right of the guest, rewarding the one who gives as a gift, and what he uses to protect his honor and the like. The generous person seeks with his money to fulfill these rights in a perfect manner, with his soul content and hoping for a successor in this world and reward in the Hereafter. He does that with a generous heart, a generous soul and an open chest, unlike the spendthrift, who spends his money in a wasteful manner based on his whims and desires, without planning or taking into consideration the interest, even if it is in his favor. The first is like someone who sows a seed in the ground so that it grows, and he seeks with his seed the places of yield and growth. This is not considered a wasteful or foolish person. The second is like someone who sows a seed in salt marshes and barren lands. If his seed happens to be in a place where plants grow, he sows seeds piled up on top of each other. Therefore, in that place, the seed is lost and neglected. In this place, he sows seeds piled up on top of each other. Therefore, he needs to uproot some of his crops in order to make the rest good and so that the earth does not become weak in terms of raising it. And God, glory be to Him, is the most generous in the absolute sense. Rather, all generosity in the upper and lower worlds, in comparison to His generosity, is less than a drop in the oceans. The world is from His generosity, and despite this, He only sends down as much as He wills. His existence does not contradict His wisdom, and He places His gifts in their proper places, even if it is hidden from most people that those are His places. God knows where He places His bounty and which place is most deserving of it.

Chapter: The difference between awe and pride is that awe is an effect of the heart being full.

Allah glorifies him, loves him, and venerates him. When the heart is filled with that, light will settle in it, tranquility will descend upon it, and he will be dressed in the cloak of awe, so his face will be covered with sweetness and awe. He will take hold of the hearts with love and awe, so hearts will yearn for him, eyes will be comforted by him, and hearts will find comfort in him. His speech is light, his entrance is light, his exit is light, and his work is light. If he is silent, dignity will cover him, and if he speaks, he will take hold of hearts and ears.

As for arrogance, it is a result of conceit and oppression from a heart filled with ignorance and injustice. Slavery departed from it and hatred descended upon it. So he looks at people askance, walks among them swaggeringly, and deals with them with selfishness, not with self-sacrifice or fairness. He is lost in his own selfishness and does not initiate greetings to anyone he meets, even if he returns them.

He saw that he had exaggerated in bestowing favors upon him, that his face would not shine upon them, that his creation would not contain them, that he did not see anyone's right over him, and that he saw his rights over the people, but did not see their favor over him, and that his favor would only increase in distance from God, and in humiliation or hatred from the people.

Chapter: The difference between self-preservation and arrogance is that the one who protects himself is like a man who has put on

A new garment that has been stripped of its precious whiteness, so he enters with it before kings and those below them, so he protects it from dirt, dust, stains, and all kinds of traces, preserving its whiteness and purity. You see him as a man of pride and fleeing from places where he fears contamination, so he does not allow any trace, stain, or dirt to rise on his garment. If something of that happens to him unexpectedly, he rushes to a fortress, removes it, and erases its trace. And so is the one who protects his heart and religion. You see him avoiding the stains of sins and their traces, for they have in the heart stains and traces greater than the stains. The obscenity in the pure white garment, but the eyes are covered with a veil that prevents them from perceiving those natures, so you see him fleeing from places of contamination and being wary of people and distancing himself from those who mix with them for fear that what happens to the garment that mixes with tanners, slaughterers, cooks and the like will happen to his heart.

It differs from the one who is above, for even if he resembles this in his caution and avoidance, he means that I am above their necks and make them under his foot, so this is one type and that is another type.

The difference between courage and boldness is that courage comes from the heart and is its steadfastness.

And his stability in times of fear, and it is a characteristic that is generated from patience and good opinion, for when he thinks of victory and patience helps him, he is steadfast, just as cowardice is generated from bad opinion and lack of patience, so he does not think of victory and patience does not help him. The origin of cowardice is from bad opinion and the soul's whispering of evil, and it

arises from the lungs. So if the opinion is bad and the soul whispers evil, the lungs swell and crowd the heart in its place and constrict it until it disturbs it from its resting place, so earthquakes and disturbances afflict him because the lung disturbs him and constricts him. For this reason, it came in the hadith of Amr ibn The rebellious one who Ahmad and others narrated from the Prophet, peace and blessings be upon him, said: The worst thing in a person is a cowardice that dislocates and a miserliness that terrifies. Cowardice is called a dislocator because it dislocates the heart from its place due to the swelling of magic, which is the lung, as Abu Jahl said to Utbah ibn Rabi'ah on the day of Badr, "Your magic has dislocated." So when the heart is removed from its place, the management of the mind is lost, and corruption appears in the limbs, and matters are placed in places other than their own. So courage is the warmth of the heart, its anger, its standing, its erectness, and its steadfastness. So when the limbs see it like this, they help him, for they are his servants and soldiers. As if he turned away, the rest of his soldiers turned away.

As for boldness, it is an advance caused by a lack of concern and not considering the consequences. Rather, the soul advances in a place other than the place of advancement, ignoring the observer of the obstacle, either against it or for it.

Chapter: As for the difference between firmness and cowardice, the firm person is the one who has gathered his concern upon himself.

His will, his mind, and the weighing of matters, one by one, so he prepared for each of them a pair, and the word "firmness" indicates strength and consensus, and from it is the bundle of firewood. So the firm of opinion is the one for whom the affairs of his opinion have come together and he knows from them the best of the two good things and the worst of the two evils, so he refrained in the place of refraining with opinion and reason, not out of cowardice or weakness.

A weak-willed person wastes his opportunity... until he misses out on something and blames fate.

Chapter: As for the difference between economy and stinginess, economy is a praiseworthy characteristic that is generated from...

Two creations: justice and wisdom. With justice, He balances withholding and giving, and with wisdom, He places each of them in its proper place. Thus, moderation is born between them, and it is a middle ground between two blameworthy extremes, as God Almighty said: {And do not make your hand as if it were chained to your neck, nor stretch it forth to the utmost [i.e., to the limit of] its stretching forth, lest you sit down blamed and destitute.} And God

Almighty said: {And those who, when they spend, are neither extravagant nor niggardly, but are, between that, [justly] moderate.} And God Almighty said: Eat and drink, but be not extravagant.

As for greed, it is a reprehensible trait that is born from bad thoughts and weakness of the soul, and is extended by the promise of Satan until it becomes panic. Panic is the intense desire for something and the greed for it, which results in the refusal to give it and the impatience of losing it, as God Almighty said: {Indeed, man was created anxious. When evil touches him, he is impatient, and when good touches him, he withholds [it]}

Chapter: The difference between precaution and bad opinion is that the one who takes precautions is like a man who has gone out.

With his wealth and his mount, he is a traveler, so he takes precautions with his effort from every highwayman and every place from which evil is expected. And so it is with readiness and preparation and taking the means by which he escapes from the disliked. So the one who takes precautions is like the armed volunteer who has prepared to meet his enemy and has prepared for him his equipment. His understanding of preparing the means of salvation and fighting his enemy has distracted him from thinking badly of him. And whenever people think badly of him, he takes on various types of preparation and readiness.

Chapter: The difference between speaking about God's blessings and being proud of them is that the one who speaks about the blessing is informing others.

About His attributes and His pure goodness and kindness, so he praises Him by showing them and speaking about them, thanking Him and spreading all that He has bestowed upon him. The purpose of that is to show the attributes of God and to praise and commend Him and to inspire the soul to seek from Him and no one else and to love and hope in Him, so he is desirous of God by showing His blessings and spreading them and speaking about them.

As for boasting about blessings, it is that he uses them to show people that he is more honorable and greater than them, so he rides on their necks and enslaves their hearts and attracts them to him through glorification and service. Al-Nu'man ibn Bashir said: "Satan has traps and snares, and among his traps and snares are oppression of Allah's blessings, arrogance towards Allah's servants, and boasting about Allah's gift for other than Allah's sake."

Chapter: The difference between the joy of the heart and the joy of the soul is clear. Joy in God and knowing Him

And His love and His words are from the heart. The Most High said: {And those to whom We gave the Scripture rejoice in what has been revealed to you.} So if the People of the Scripture rejoice in the revelation, then the friends of God and the followers of His Messenger are more deserving of rejoicing in it. The Most High said: {And when a surah is revealed, some of them say, "Which of you has this increased in faith?" But as for those who believe, it increases them in faith, and they rejoice.} And the Most High said: Say, "In the grace of God and in His mercy, in that let them rejoice. It is better than what they accumulate." Abu Saeed Al-Khudri said: The grace of God and His mercy of the Qur'an is that May Allah make you among its people. Hilal bin Yasaaf said: The grace and mercy of Allah is Islam, which He has guided you to, and the Qur'an, which He has taught you, is better than the gold and silver that you collect. Ibn Abbas, Al-Hasan, Qatada, and the majority of the commentators said: The grace of Allah is Islam, and His mercy is the Qur'an. This is the joy of the heart, and it is from faith, and the servant is rewarded for it. His joy with it indicates his satisfaction with it, rather it is above satisfaction. So joy with that is according to the degree of his love, because joy is only in achieving the beloved and according to the degree of his love. He rejoices in obtaining it for him, so joy in Allah, His names, attributes, His Messenger, His Sunnah, and His words is the essence of faith, its essence and core, and it is a wondrous servitude, and the effect of the heart cannot be expressed. So the heart's joy, happiness, and delight in Allah, His names, attributes, words, His Messenger, and meeting Him is the best thing that can be

given to him, rather it is the greatest of His gifts. And joy in the Hereafter in Allah and meeting Him is according to the joy in Him and love for Him in this world. So joy in reaching the Beloved is according to the strength and weakness of love. This is the nature of the joy of the heart. And it has another joy, which is its joy in what Allah has bestowed upon him through His knowledge of His treatment. And sincerity to Him, reliance on Him, trust in Him, fear of Him, and hope in Him. And whenever he is able to do that, his joy and happiness will be strengthened, and he will have another joy of great impact and wondrous importance, which is the joy that he obtains through repentance. For it is a wondrous joy that has no relation to the joy of disobedience at all. If the sinner knew that the pleasure and joy of repentance exceeds the pleasure and joy of disobedience by many times, he would rush to it more than he rushes to the pleasure of disobedience.

The secret of this joy is only known to those who know the secret of the joy of the Lord Almighty over the repentance of His servant. It is the most intense joy that can be estimated. The Messenger of God gave an example of it, and there is no greater joy in this world than it. It is the joy of a man who went out with his camel, on which was his food and drink, on a journey and lost it in a dangerous and desolate land. He strove hard to search for it but did not find it. He despaired of it and sat waiting for death until the full moon rose and he saw in its light his mount with its reins caught in a tree. He said out of the intensity of his joy, "O God, You are my servant and I am your Lord." He made a mistake out of the intensity of his joy. Joy, for God is more pleased with the repentance of His servant than this man is with his mount.

It is not denied that the repentant will have a great deal of joy through repentance, but here is a matter that must be noted, which is that he will not reach that except after suffering, grief, and trials that mountains cannot withstand. If he is patient with them, he will attain the pleasure of joy, but if he is too weak to bear them and is not patient with them, he will not attain anything, and the end of his matter will be the loss of what he preferred of the joy and pleasure of disobedience, so he will miss out on both matters and attain the opposite of pleasure of pain, which is a compound of the presence of the harmful and the loss of the beloved. So the judgment belongs to God, the Most High, the Great.

And here is a joy greater than all of this, which is his joy when he departs from this world.

To God, when He sends the angels to him, and they give him good tidings of meeting Him, and the Angel of Death says to him, "Come out, O good soul, that was in the good body. Be glad of a spirit and fragrant basil and a Lord who is not angry. Come out, satisfied and pleasing to Him. O tranquil soul, return to your Lord, satisfied and pleasing, and enter among My servants and enter My Paradise." If there was nothing before the repentant except this joy alone, reason would command him to prefer it. So how about when after it there are types of joy, including the angels who are between heaven and earth for his soul, and from it the opening of... The gates of heaven are open for her, the angels of heaven pray for her, and her close ones escort her to the second heaven. It is opened, and her family prays for her, and her close ones escort her in the same way to the seventh heaven. So how can her joy be estimated? Permission is sought for her from her Lord, her Guardian, and her Beloved, so she stands before Him, and He gives her permission to prostrate, so she prostrates. Then she hears Him, glory be to Him, say, "Write his book in Ghalibeen." Then He takes him and he sees Paradise and his seat in it and what Allah has prepared for him, and he meets his companions and his family, and they are gladdened by him and rejoice over him, and he rejoices over them as an absent person returns to his family. He will find them in the best condition and will approach them with the best that a traveler has ever presented. All of this will be before the greatest relief on the Day of Resurrection, when the bodies will be gathered together, when he will sit in the shade of the Throne, drink from the Pool, take his book in his right hand, his scales will be heavy, his face will be white, he will be given complete light while the people are in darkness, he will cross the bridge of Hell without delay, he will arrive at the gate of Paradise, which will be brought near to him at a certain point, its keepers will welcome him with greetings, peace, and good tidings, and he will arrive at his dwellings, palaces, wives, and concubines.

And after that, there is another joy that cannot be measured or expressed. All of these joys vanish from him. This is only for the people of the Sunnah who believe in seeing the face of their Lord, Blessed and Exalted be He, from above them, and His peace be upon them, and His speaking to them and lecturing them.

These joys are nothing but... for the sake of the wanderings in the house of misfortunes

So roll up your sleeves as much as you can and do your best... perhaps you will win the gifts

And deafness from the pleasure filled with calamity... The self is free from calamities

Farewell to a wish, if you do not get it... you will suffer or get it, it was my fate

Do not expect a promise from a Messenger who has brought the truth from the Lord of creation.

This promise is less than a bliss...that passed yesterday, if only I had the right mind.

Chapter: The difference between tenderness of heart and impatience is that impatience is weakness in the soul and fear in the mind.

The heart is stretched by intense greed and avarice, and is born from weak faith in destiny. Otherwise, when he knows that what is destined will inevitably happen, then impatience is sheer hardship and a second calamity. God Almighty said, "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for God, is easy. So that you may not grieve over what has escaped you or exult over what He has given you." So when the servant believes in destiny and knows that the calamity is destined for the present and the unseen, he does not impatience nor rejoice.

This does not contradict the tenderness of the heart, for it arises from the attribute of mercy, which is perfection. And God, glory be to Him, only shows mercy to those of His servants who are merciful. And the Messenger of God, may God bless him and grant him peace, was the most tender of people in heart and the furthest from impatience. The separation of the heart is compassion and mercy, and impatience is illness and weakness. Impatience is the state of a heart sick with the world, which has been covered by the smoke of the commanding soul, which has taken hold of its breath and made the paths to the Hereafter narrow for it, and it has become in the prison of desire and the soul, which is a prison with narrow corners and dark paths. So the confinement and narrowness of the heart makes it impatient at the slightest thing that befalls it and it cannot bear it. But when the light of faith and certainty shines in it, With the promise and filled with the love and reverence of Allah, he became tender and compassionate and merciful, so you see him merciful and kind-hearted with every relative and a Muslim who has mercy on the ant in its hole and the bird in its nest, let alone his own kind. This is the closest of hearts to Allah. Anas said: The Messenger of Allah was the most merciful of people to his family. Allah, the Exalted, when He wants to have mercy on a servant, He places compassion and mercy in his heart. And when He wants to punish him, He removes mercy and compassion from his heart and replaces them with harshness and cruelty. And in the authentic hadith, mercy is not removed except from the wretched. And among them is he who does not show mercy, and he is not shown mercy. And among them is he who does not show mercy. Have mercy on those on earth.

May He who is in the heaven have mercy on you. Among them are the people of Paradise. There are three: a just and charitable ruler; a merciful and tender-hearted man towards all his relatives; a chaste and self-restrained Muslim with a family; and the Truthful One, may God be pleased with him. He only preferred the nation because of the general mercy in his heart, in addition to his truthfulness. For this reason, he made its effect clear in all his preliminaries, even in the case of the captives on the day of Badr. The matter settled on what he indicated and he gave an example of it with Jesus and Abraham. The Lord, the Most High, is the Kind, the Merciful, and the closest of creation. To Him, the most merciful and compassionate of them, just as the most distant from Him is the one who has the opposite of His attributes. This is a door that only individuals in the world can enter.

Alhadulillah The Translation complete's here and May Allah make this useful for all of us and May he give us the chance to benefit from this great book and Guide us All Amen.

All Praise is for our Lord and May his blessing's be upon our Master Muhammad (SAW), his famly and his companions.